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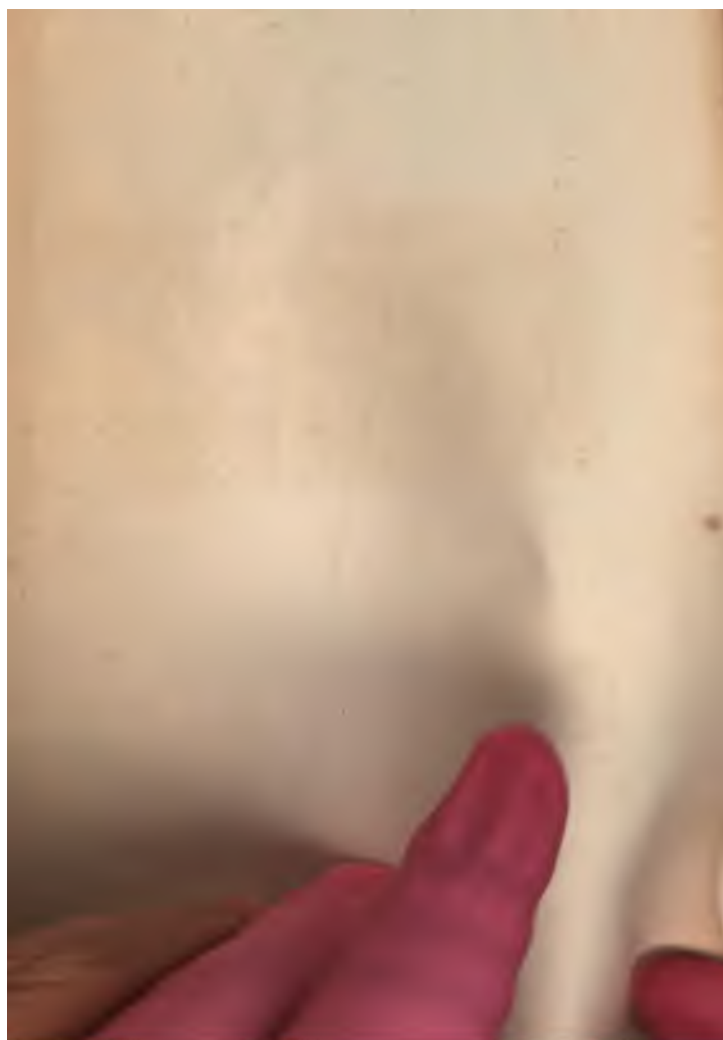


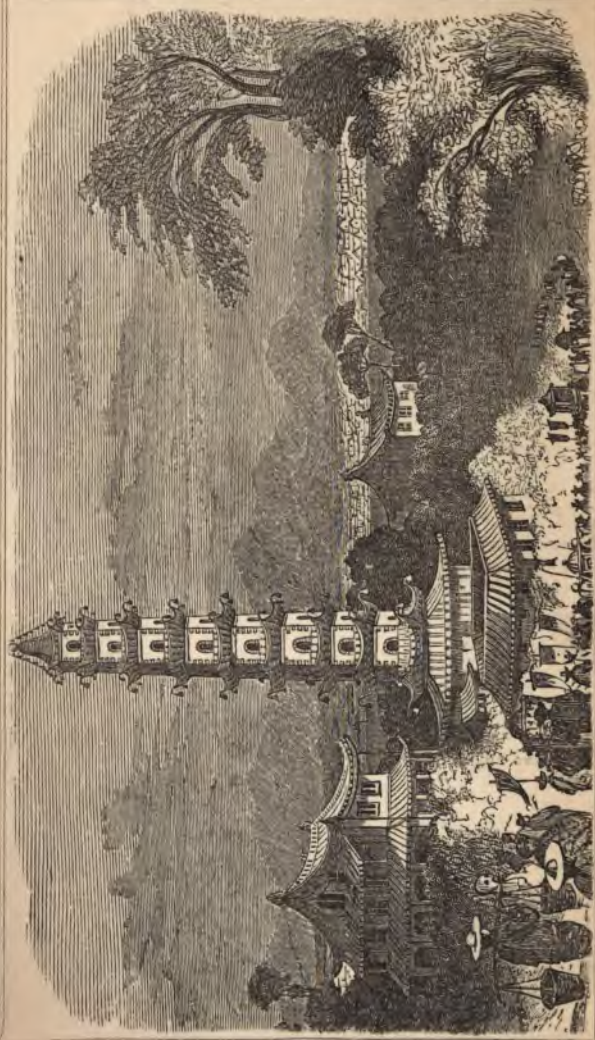


Ch. H. H. H.
August 10, 1852

THE
LAND OF SINIM.







NANKING.

Frontispiece.

THE
LAND OF SINIM,
OR
CHINA AND CHINESE MISSIONS.

BY THE
REV. WILLIAM GILLESPIE,
FOR SEVEN YEARS AGENT OF THE LONDON MISSIONARY SOCIETY AT
HONG-KONG AND CANTON, AND NOW MINISTER OF THE UNITED
PRESBYTERIAN CHURCH, SHIELS, ABERDEEN.

"AND THESE FROM THE LAND OF SINIM!"—*Isaiah*.

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P R E F A C E.

THE extreme importance of the events now transpiring in China, urgently requires that the attention of the Church of Christ should be turned to that quarter of the globe. A great moral as well as political revolution is now going on in that country,—a war of opinions as well as a war of dynasties. For ages, it was shut against the gospel; but a wide and effectual door is now opened. As a missionary field, it is vast and promising. He who openeth and no man shutteth, now bids His Church go up and possess the land, saying, “Behold I set before thee an open door.” If this volume shall be the means of awakening a deeper interest in Chinese Missions, and of stirring up the disciples of Christ to greater exertions on behalf of China, the wish and prayer of the Author will be accomplished.

TO THE
REV. JAMES LEGGE, D.D.,
PRESIDENT OF THE THEOLOGICAL SEMINARY OF THE LONDON
MISSIONARY SOCIETY, HONG-KONG.

DEAR SIR,

It was with regret we parted, but you know that I am as deeply interested in the prosperity of our Missions in China as ever I was, and as much delighted to hear of your progress as when we lived and laboured together. In token whereof, as well as in admiration of your Chinese scholarship and private worth, and in gratitude for your warm friendship, which gladdened my heart in that foreign land, permit me now to dedicate to you this volume. It was pleasant, in writing these pages, to fancy myself, as I often did, again beside you. If no longer permitted to stand in the van of the Christian army, I may yet, in this manner, chronicle its triumphs, and incite others to come to your help—"to the help of the Lord, against the mighty."

Your sincerely attached friend,

WILLIAM GILLESPIE.

MANSE OF SHIELDS,
April, 1854.

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THE LAND OF SINIM.

CHAPTER I.

CHINA AND THE CHINESE PEOPLE.

THE LAND OF SINIM—ANTIQUITY—POPULATION—LANGUAGE—GOVERNMENT—SOCIAL STATE—NATIONAL CHARACTERISTICS—IDEAS OF OTHER NATIONS.

THE subjects of which I design principally to treat in the following pages, are the idolatry and superstitions of the Chinese, the peculiar difficulties to be encountered in evangelizing China, and the arguments and encouragements to enlarged missionary effort on behalf of this great heathen nation. The book will conclude with notices of the principal mission stations at the five ports; together with an account of the origin and nature of the present Chinese Revolution. A few preliminary observations on China itself, and on the people of this remarkable country, cannot, however, be out of place. The extraordinary features which this nation presents, must be interesting no less to the political philosopher, the historian, and the man of science, than to the

Christian philanthropist. This chapter, then, will contain a few remarks on China and the Chinese people.

The "land of Sinim," spoken of in the Old Testament, is now generally believed to be the land of China. Few have disputed the point, and the weight of probable evidence strongly inclines to this view of the question. The passage in Isaiah is as follows:—"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." Jerusalem being viewed as a central point in the old world, all the ends of the earth are here indicated. The extremities of the globe, in different directions, but from the same point of view, are included in the prophet's survey. The inhospitable north, and the far west—Europe and America—are spoken of as contributing their accessions to the Church of Christ. Those "from far" may be viewed as descriptive of Ethiopia, stretching out her hands to God; for Sheba, spoken of in Scripture as part of the great southern continent of Africa, is in the New Testament denominated "the uttermost parts of the earth." There remains, therefore, only the remote east; and China, occupying the eastern confines of Asia, may reasonably be supposed to be alluded to in the latter part of the verse. Even in ancient times China wore a mysterious air of greatness in the eyes of distant nations. The Sinæ and their silks were known to the Romans. And it is an undoubted fact that, not long after Isaiah wrote his

prophecy, one of the kingdoms into which China was then divided was called by the name of Tsin or Chin. This we learn from the writings of Confucius, who lived B.C. 519. And in all probability, the name of the country was known at even an earlier period among western nations. The language of China is still called *Lingua Sinica*, the name at first given by the Jesuit missionaries, and now generally applied by the learned to the Chinese tongue. Sinologues, with very few exceptions, are now generally agreed that the passage in Isaiah contains not only an allusion to China, but also a prediction of the fact, that converts to Christianity should come even from that distant land.

ANTIQUITY.

The Chinese are a singular and remarkable people, from their great antiquity as a nation. They possess the glory of being the most ancient and venerable empire now existing in the world. Twenty-eight dynasties of kings have had their annals recorded. Their records date upward to a period of more than 4000 years. We may readily concede to them, what cannot indeed well be denied them, such a reasonable antiquity as this. A correct chronology has nothing to fear, from the well-founded claims of authentic Chinese records.¹ The

¹ It is stated by Dr Russell, that the Jesuit missionaries were actually obliged to return to Rome to ask leave to use the chronology of the Septuagint.—Vide *Connexion of Sacred and Profane History*.

present year, being the 51st year of the 75th cycle of sixty years, gives A.D. 1854, as the year 4491 of the Chinese era. Extravagant stories are doubtless related, of some of their ancient emperors having lived thousands of years; of the Celestial, Terrestrial, and Human sovereigns, Teen Hwang, Te Hwang, and Jin Hwang, as they are called, the two former of whom are fabled to have reigned 18,000 years each, and the latter 45,000 years. But no intelligent person, even in China, believes these tales; they are regarded as mere nursery fables. A native Chinese historian ridicules this absurd chronology, and asks, "Is not such a theory in direct opposition to all reason?" He then proceeds to state his opinion that Pwan-koo, the first man, in all probability, preceded Fuh-he, the sacrificer, and the first monarch, recorded in authentic history, by about a thousand years only, certainly not ten thousand; and that Yaou, the Chinese Noah, was not so long after Fuh-he as fabulous narratives tell us. Emerging, however, from the region of fable, we come to that of traditionary record, and here we are met by the remarkable fact of a deluge of water, at a period nearly contemporary with the flood recorded in the Sacred Writings. We conclude then, and the conclusion is almost irresistibly forced upon us, that China must have been colonized by some of the immediate descendants of Noah, very soon after the flood.

A striking fact bearing upon this subject has been of late years brought to light. In their most

ancient writings, mention is made of a certain conjunction of the heavenly bodies, which was observed in China, and is recorded to have taken place about 4000 years ago. Modern astronomers have calculated backwards, and have found that it must really have been so, and that such a conjunction of the planetary bodies must have taken place about that time. The date which Du Halde gives to this event, calculating from Chinese annals, is B.C. 2155, and he calls it an eclipse of the sun. A writer in the *Encyclopædia Metropolitana*, cavils at such discoveries by the Chinese, sneers at the limited extent of the astronomical knowledge possessed by them even in later times, and therefore questions the probability of observations of the heavenly bodies having been correctly made at so remote a period. Now, it is certainly true that in the seventeenth century, Verbiest, a Jesuit missionary, discovered and pointed out to the emperor, by means of astronomical calculations, an error, to the extent of a whole month, that had crept into the Chinese calendar, to the great amazement of the court, and especially of the nation, who, after the publication of an imperial edict, expunging the superfluous time from the reckoning, could not comprehend what had become of the lost month, and inquired where it was laid up. But surely an inability to calculate eclipses, and a general deficiency in astronomical science, argues nothing against the ability to observe an eclipse correctly, and nothing, therefore, against the accuracy and authenticity of

the Chinese records in which this observation is to be found. Even after rejecting the fabulous traditions of the Chinese then, a vast and not unhonoured antiquity still remains due to them. And if we should date the commencement of their authentic history only from the time of this eclipse, we are still carried back to a period more than 4000 years ago.

As bearing upon this subject, the following passage from a work on Political Philosophy, by Lord Brougham, may be here quoted:—"The writings of Confucius, contemporary with Herodotus, and who flourished between five and six hundred years before Christ, recorded events five hundred years earlier; and there are eclipses of the sun which were observed many centuries before that, and which tally so exactly with astronomical calculation as to shew at how remote a period their credible traditions begin." A writer in the *Philosophical Transactions* for 1823, says, that "Confucius recorded thirty-six eclipses of the sun, the greater number of which have been verified by calculations of European astronomers." Sir George Staunton, speaking of the several conjunctions of planets mentioned in Chinese annals, remarks that "one of the most ancient of them is denied, by a celebrated astronomer, Cassini, to have taken place at the time assigned to it by the Chinese. But his calculation is, in its turn, asserted to be erroneous by a no less able and learned writer, Bailly. The authenticity, indeed, of the observation is compatible with

inaccuracy in the description of the time it happened, the calculation of which must have partaken of the imperfection of the calendar then in use. If the relation of these celestial appearances had been perfectly and minutely correct, a suspicion might arise of their having, at a subsequent period, been calculated backward, for the purpose of leading to a belief of the high antiquity of the nation where such observations were supposed to have been made." The facts contended for, it is granted, prove nothing as to the existence of astronomical science among the Chinese, for all that is insisted upon is merely the careful observation of the sky; but they certainly prove the authenticity of Chinese historical annals, and the correctness with which those observations were recorded. The remark of Du Halde, that "all these observations are not a little serviceable in ascertaining their chronology," is the opinion also of every one who has attentively studied the subject.

POPULATION.

The vast population of China is another extraordinary fact. According to the best and most generally received accounts, there are in this country 360,000,000 of human beings, or an entire third part of the human race. The truth of this estimate has been seriously questioned. It has been supposed by some to be utterly impossible that China proper, which appears a comparatively small country on a map of the globe, can contain so many

millions of people. But it is demonstrable that China, after all, is not so populous, in proportion to its area, as some other countries. Let us compare it with England or Holland, for example. The number of square miles in China has been ascertained, both by astronomical observations and by admeasurement, to be 1,297,999. This, according to its population at the last census, gives 277 inhabitants to each square mile. Now, the area of England and Wales is 57,000 square miles, containing, according to the census of 1851, 18,000,000 of inhabitants, which gives a population of no less than 315 to the square mile. So that it appears that England is actually more thickly populated, in proportion to its size, than China itself. And were China as numerously peopled as England, in proportion to their respective areas, then its population, instead of being 360,000,000, should now be upwards of 400,000,000. In Holland, again, the population is even greater than in England, in proportion to the area of the country. There is therefore nothing at all incredible in the authorized accounts of the Chinese population.

But it has been again supposed, that the governors of the eighteen provinces have been in the habit of sending incorrect accounts of the population to the emperor. In reply to this it may be observed, that so long as the Chinese census was taken with reference to a poll-tax and to military service—two very obnoxious and disagreeable customs—it was exceedingly improbable that a full and correct re-

turn could be obtained. Here the temptation was to err by defect, and not by excess. Here there was a conceivable motive for giving a false return. It was after this mode, then, that the census was made during the first years of the present dynasty. Accordingly, we find that in the reign of Kang-he, in the year 1710, the population was rated so low as 23,312,200. Further, it is to be remembered that many parts of the country were, for a long time after the Tartar conquest, in a very unsettled and but partially subdued condition. It would be found impossible, therefore, to collect the census with any degree of accuracy at that time. The country has, however, been for two hundred years, and up to the late British war, in a state of profound peace. Moreover, the population is not now taken with any reference either to a poll-tax or to military service. Accordingly we find that every succeeding census, during the last hundred years, has exhibited a progressive increase, strictly in harmony with the laws of population. In 1743, the population was estimated at 192,000,000. And were we even to take the census of 1710 as correct, still, according to the position of Malthus, that a population may double itself every twenty-five years, we should be authorized in expecting the present population of China to be even greater than it is. In truth, no one that has witnessed the teeming multitudes in the large cities on the coast of China, and the countless myriads in the intermediate towns, villages, and ham-

lets, can have any hesitation in coming to the conclusion, that there is the highest degree of probability, and every appearance of truth, in the latest Chinese census. Keen-lung, and his successors, may have felt flattered by the increasing numbers of the people; but from their imperial proclamations, urging the necessity of industry and economy on the part of the people, it is evident also that they are filled with anxiety and apprehension on the subject. And it is known to be frequently matter of deep concern with the government, in its paternal solicitude for the welfare of the people, how they are to be supplied with food during seasons of drought, or inundation and famine.

LANGUAGE.

The language of China, viewed simply as a monument of human ingenuity, is certainly a most wonderful phenomenon. It is monosyllabic.¹ It possesses no alphabet, and may almost be said to be without a grammar. It is ideographic in its original structure, the present written characters having

¹ Sir John Davis questions this. The truth is, that there are not more than a score of words in the whole language, capable of being pronounced in two syllables. The exceptions, being so few, make the rule. A few words, too, pronounced in two syllables in local dialects have only one in the Mandarin. Thus, *shǒng* in the Canton dialect, is in the Mandarin *shang* 上 above.)

The Chinese numerals are—

<i>yih,</i>	<i>urh,</i>	<i>san,</i>	<i>sze,</i>	<i>woo,</i>	<i>luh,</i>	<i>ts'heih,</i>	<i>pä,</i>	<i>kew,</i>	<i>shih.</i>
一	二	三	四	五	六	七	八	九	十
one,	two,	three,	four,	five,	six,	seven,	eight,	nine,	ten,

been at first pictorial signs of objects in nature. In reading it, therefore, its symbols appeal to the eye of the reader in a manner somewhat resembling the pictorial language of the ancient Mexicans. It thus possesses, as may readily be supposed, the extraordinary power of conveying ideas to the mind with the clearness and vividness of a picture, and in language the most terse and succinct. Some have called it monotonous and unpleasing to the ear. This can only be the case when it is not properly spoken by a foreigner. But when the words are correctly intoned, and the voice in pronouncing a sentence is properly modulated, then it is perfectly musical. When elegantly spoken by a Chinese lady, as I have heard it, it is really beautiful.

In lieu of alphabetical characters, it contains 214 radicals. All the words in the language, from the simplest to the most complicated in structure, are formed by endlessly beautiful combinations of these radicals. There must of course be grammar of some sort in all human languages. There must be some well understood rules by which sentences are constructed, and one word is placed in regular apposition to other words in the same sentence. In so far, therefore, the Chinese language is possessed of grammatical construction; but the verb has no mood, tense, person, nor inflexion of any kind; the noun is not distinguished by gender, number, nor case; and the same word is substantive, verb, or adjective, singular or plural, masculine or feminine, according to its place or connection in the sentence.

Some attempts have been made by European scholars to reduce the language to Western rules, and to impose a grammar upon it, but it must be a hopeless task to evoke conjugations and declensions where there are none. The only way of determining the meaning of a passage, is by attending to the relative position of words in each sentence, and by acquiring a knowledge of the stereotyped idioms with which the language abounds.

Another remarkable fact respecting this language is, that although the written characters are very numerous—about 40,000 in the imperial dictionary—the articulated sounds are comparatively few. The vocables, by means of which this multitude of written characters are audibly expressed, amount only to 411. Consequently, many characters, when pronounced, have, to an unpractised ear, exactly the same sound; and when expressed in English letters, must be spelt exactly alike. For example, the symbols capable of being pronounced by the syllable in English *le* are no fewer than 80 in number, of symbols pronounced *chin* 100, and of *e* nearly 300. But in order to avoid ambiguity, and as far as possible to distinguish one character from another in common conversation, the Chinese have invented a system of tones, so that each vocable or spoken sound is capable of being pronounced in six or eight different ways. Another method which they have adopted in order clearly to express their meaning, is the combination of two words together, possessing some relation in point of signification

with each other, thus forming for the moment a dissyllable. Thus, if *che* cannot at once, and by itself convey the idea of *finger*, because there are so many other words also pronounced *che*, and each of them possessed of a different meaning, then the prefix of *shaou*, *hand*, will fix the reference. It is then pronounced *shaou-che*, *hand-finger*.¹ Notwithstanding the union of two words in this manner, the language still retains its monosyllabic character.

GOVERNMENT.

The Chinese monarchy is a marvellous spectacle. That a nation so vast should be governed by one man, and that China should have for so many ages retained the same form of government, are among the most astonishing facts in this world's history. The succession to the throne is hereditary, in the same family, but the emperor has the power of naming his successor. He generally chooses that one of his sons who has displayed the best talents, and exhibited the greatest fitness for occupying the throne. In very ancient times an instance occurred of an emperor passing by his own sons, and appointing a stranger to succeed him. Although the government is an absolute and despotic monarchy, it is at the same time a mild despotism. The wishes of the people are greatly consulted in the measures of government. When an emperor has, by misgovernment, forfeited the affections of his subjects, it

¹ Sometimes three words are connected together, thus, *Shou-che-kung*, *lord of the hand-fingers*, that is, the thumb.

is then considered that he has lost the decree of heaven, and the right together with the fitness for governing the empire. The dethronement of an unworthy ruler by the unanimous voice of the people is regarded as only the giving effect to, and the carrying out of, a previous decree of heaven against him. A common saying is, that "Heaven sees as the people see, and heaven hears as the people hear." The principle of "*vox populi, vox Dei*," is fully recognised and acted upon. "The hearts of the people speak the commands of heaven," was a maxim quoted in ancient times, to justify the rebellion of the people, and the overthrow of a dynasty. It is the emperor's duty to cherish, protect, and provide for his people; and it is the duty of the people to honour, reverence, and obey the emperor. He is called "*Teen-tsze*," that is, "the son of Heaven."¹ Besides being the ruler of his people, he is also their high priest on certain state occasions. It would seem as if the patriarchal form of government were here carried out to its fullest extent; and it has been observed that the peculiar tent-like shape of the roofs of Chinese houses, indicates the previous nomadic or pastoral state of the people in ages long since past.

SOCIAL STATE.

The social state of the Chinese presents some

¹ The ridiculous titles given to the emperor by foreign writers, such as "Brother of the Sun and Moon," &c., are altogether unknown in China.

extraordinary features. The most remarkable of these is the principle of filial piety, which has held this vast nation together for so many ages. Filial piety is, in the estimation of the Chinese, at the head of all the virtues. Every good action may be construed into filial piety, and every wicked action resolved into unfilial conduct. To speak the truth, for example, is filial behaviour, because it is honouring to parents, and reflects credit upon them for having well brought up their children. To be drunken, or otherwise wicked, is, on the other hand, unfilial, because it is abusing and degrading the bodies which our parents have given us. To be riotous or rebellious subjects is unfilial, because it is a want of respect for the emperor, who is esteemed the father of his people. Chinese parents receive, therefore, an extraordinary degree of respect and veneration from their children. They are regarded almost as gods and superior beings, and in fact they are called so, and on very high authority.

One of the emperors of the present dynasty, in a book entitled the Shing-yu, or Sacred Edict, from which the preceding remarks on this subject are taken, admonishes the people not to gad about to the temples, worshipping the idols, and flattering the gods so much, and tells them that they ought to remember that they have two household gods at home—that is, father and mother—and that it is their duty to wait upon them and serve them. Obedience to parents, therefore, is a remarkable characteristic of the Chinese, and may be said to

years of age, and had just died. He said he should have no one now "to bridle him, to take care of him, and keep him in order." And yet this man had two wives. It is related of the late emperor, Taou-Kwang, that after the treaty surrendering Hong-Kong to the British was concluded, he went one day to pay his respects to his mother, the empress dowager. The venerable lady refused to see her son, for she was incensed against him for yielding to the barbarians. He pleaded and besought her to receive him. She at last relented, and admitted him into her presence. But no sooner had he appeared than she began to upbraid him, saying—"O degenerate son of illustrious ancestors. I am about soon to depart into Hades, to ramble among the immortals; and what will Kang-he, Keen-lung, and Kea-King say, when they shall hear from me that their unworthy descendant allowed the outer barbarians to dismember the empire, which they so sacredly transmitted to thee as a trust from heaven?" The emperor was obliged to listen to this rebuke in silence. Filial respect forbade any reply.

Several evils have resulted, however, from their overstrained obedience and attachment to parents. Idolatrous worship is paid to deceased ancestors. This we shall require to notice more fully when we come to speak of Chinese worship. Meanwhile it may be observed that another evil has probably derived encouragement from these opinions, namely the practice of infanticide. All the world over, the current of natural affection flows strongly down-

wards to posterity. Love for children, in most nations, seems to be stronger than the love for parents. But in China, the current of natural affection is thrown back towards parents with undue strength. The love of posterity is in danger of being checked and weakened by their excessive veneration for parents. The father has absolute power, even the power of life and death, over his children. A few years ago, a Chinese father said to his wife, "What shall we do with our young son? He is undutiful and rebellious, and will bring disgrace on our family name; let us put him to death." Accordingly, having tied a cord round the boy's neck, the father pulled one end of it, and the mother the other, and thus they strangled their son. The magistrates took no notice of the occurrence. A wealthy Chinese gentleman at Ningpo shut up one of his orphan grandchildren and starved her to death. He could not be troubled rearing her up. Another man at the same place, having commanded two of his sons one day to follow him, entered a boat, and rowed out to the middle of the stream. He then deliberately tied a stone to the neck of one of his sons, and threw him into the river. The other lad was compelled to assist his father in the cruel proceeding. These facts are well known to the missionaries at that place. They heard the cries of the poor girl, and rescued her sister from a similar fate, and they saw the youth drowned by his father. But the authorities never thought of interfering.

A popular book, called "The Twenty-four Ex-

amples of Filial Piety," illustrates the subject still further. One of the examples is that of Ko-Kew, a poor man. He had an aged mother, and a child three years old, to support; but as he could not procure rice enough for both, he said to his wife—"What shall we do? for our child divides the portion of food that belongs to our mother; why not bury this child, for if our mother dies she will never return to us again." His wife agreed to the proposal. Ko and his wife went sorrowing and distressed by the way, until they came to a hilly place, where they stopped. He then began to dig a hole for the purpose of burying his child alive; but a gleam of light shone forth out of the earth. He then espied a pot of gold which some kind fairies had put there, to reward him for his filial piety, in preferring the life of his mother to that of his child. Upon the pot of gold was this inscription—"Heaven bestows this treasure on Ko-Kew, the dutiful son; the magistrate may not seize it, nor shall neighbours take it from him." He then returned home with joy, clasping his child to his bosom. He had now sufficient to support the whole family in plenty. This story is known all over China. It is everywhere repeated; and perhaps it is to be blamed for making the people think lightly of the crime of infanticide. Ko-Kew was hard pressed, and thought that of the two evils he must choose the least; but we know that between two sins we should never choose at all. Rather die.

Another of the twenty-four examples is that of a man selling himself as a slave, in order to raise money

to bury his father. Another is that of an old man of seventy amusing his parents, who were in their dotage, by diverting tricks. A boy is represented as, of his own accord, fanning his father's pillow and bed, to keep them pleasantly cool during the hot summer nights. A man makes wooden images of his deceased parents, and serves them with food, as if they were still alive. Another goes to the tomb of his father when it thunders, and tells him not to be afraid, because his son is near. Woo-Wang, at eight years old, was so filial that he allowed the mosquitoes to bite him, and feast unrestrained on his flesh and blood, in the summer nights, and would not drive them away, lest, by doing so, they should go and annoy his parents. I remember reading a ludicrous story of some filial dogs in the *Shing-yu*, a book published with an introductory preface by one of the emperors. The young pups were greatly struck with the filial piety of Dr Tsun's children. It appears that the younger branches of the Doctor's family behaved most dutifully and respectfully to their father and mother. And so the pups learned to behave most decorously to their seniors, and never would eat till the old dogs had first taken their fill.

Another feature in their social state is, the degraded condition of the female sex. Women are not allowed to eat with men, nor sit at table with them. I have often seen a man walking along the road, and his wife walking behind him. She plants her feet in his footsteps, and he converses with her over his shoul-

der. A woman who can read is regarded as a phenomenon. It is said that perhaps one in ten thousand is able to read.¹ There are myriads of schools for boys, and many colleges for young men, but there is no educational provision for the female sex. The birth of a girl is accounted a misfortune, and the little intruder is not made very welcome. The acme of a Chinaman's felicity is to have five sons and two daughters. When a man is asked by a friend how many honourable sons, or *ling-longs*, he has got, he replies, in a strain of oriental hyperbole and deep humility, that he has got so many, perhaps it may be only one, whom he calls "an insig-

¹ Of late years, a few schools have been opened for females, among the most opulent people at Canton, under the care of female teachers. This is a hopeful sign. Ladies are occasionally to be found, learned in ancient lore. A recent governor of Canton had an accomplished daughter, a hundred of whose verses were published by her father after her death. A talented lady named Soo-Hwuy, who lived in the year B.C. 250, wrote more than five thousand verses. Nothing from her pen remains, except a beautiful ode, addressed to her husband, who had been banished to Elé. The following are a few of the stanzas:—

- " One time to be the deep-sea moon I much desire,
And then to be the cloud upon the mountain's brow is my heart's wish;
For the lofty clouds, year by year, behold the face of my husband,
As doth the deep-sea moon, when shining down upon the land abroad.
- " For the cloud flying here and there reaches my beloved's place,
And the moon ten thousand miles afar can discern your face.
Far, far distant from me, divided by impassable mountains,
Do I bemoan my lord, who has been so long beyond the marches.
- " I feel that your present love for me is stable as the hills,
And my thoughts from you, my lord, for a moment never stray.
I therefore weave this letter, and present it to His Imperial Majesty,
Beseeching him to free my husband that he may quickly return to me."

nificant little bug." But he never mentions his daughters, nor does his friend allude to the possibility of their existence. A Chinese novel represents a miscreant as cursed by Heaven, and although pronounced unworthy to have sons, still he has several daughters born to him. I have read another book written by one of the sages, in which he speaks compassionately of daughters as inferior beings. "Still," he says, "you can teach monkeys and parrots to imitate certain actions; so it is possible to teach girls some things too."

A few facts will illustrate Chinese opinions on this point. A Scottish gentleman at Amoy, whom I knew very well, had three little girls, whom he was in the habit of taking out with him for a walk in the cool of the evening. Wherever he went the people crowded around, and shewed their sympathy with the father, by crying out—"Bad luck, bad luck." A deputation of Chinese waited on another gentleman, to congratulate him on the birth of a son, as they supposed; but when they heard that it was a daughter, their faces became visibly lengthened, and instead of congratulations they began to pour forth condolences on the melancholy event. I was one day preaching on the steps of a large temple at Canton, in the midst of a crowd of people. When I had finished my discourse, and had begun to distribute tracts amongst them, a certain man in the crowd pushed up to where I stood, and abruptly asked me if it was true that the sovereign of my country was a woman. I, of course,

admitted that this was the state of the case, the man appearing surprised that I should confess to such a humiliating fact. His next question was—"Are all the mandarins in England women too?"

The crime of destroying infant girls is undoubtedly practised in certain provinces. At Amoy there is a place filled with water, called the Girl's Ditch, where the dead bodies of infants are thrown. A dozen or more have been seen in it at one time. There is at that city a class of people whose regular profession it is to murder these infants for a small fee, paid by the parents when their own heart revolts against the commission of the crime. Few families there have more than two girls alive. There was one instance, however, of a woman who had three girls. When she brought her children with her, on occasional visits to the missionary families, she pointed with evident pride and happiness, knowing our sentiments on the subject, to her three girls, rejoicing that they were still alive. It is Christianity alone that elevates woman to her rightful position in the social scale.

Although the daughter is thus subject to her parents, and the wife inferior in every other respect besides domestic position to her husband, yet a woman who arrives at old age exercises extraordinary power in a family. Her married sons and their wives are entirely subject to her. It is related of Seaou-ho, prime minister of the first sovereign of the Han dynasty, that he was deputed by the emperor to draw up a code of laws, distinguish-

ing between more and less severe punishments. He executed his task well. But when the unfortunate law-concocter was copying his work clean out, and preparing it for the press, his mother called him several times to come and take his rice, as the dinner was getting cold. He, however, was too intent on transcribing his work, and wished to finish it, so "he answered negligently he knew not what." After a little time the whole being completed, his wife called him to dinner, when he went immediately. His mother asked him, "What have you been doing, sir, that you did not come when I called you?" Seaou-ho replied, "I have been dividing, or distinguishing, between light and severe punishments." "And pray, what punishment," added the old lady, "do your laws award to a son who hearkens to his wife and disobeys his mother?" "Decapitation," innocently answered Seaou-ho. His mother, having no idea that the joke was to end so tragically, reported this circumstance to the emperor. He felt exceedingly grieved thereat, and wished much to pardon Seaou-ho, but feared that if he pardoned the first law-breaker at the outset, his laws would not be respected. So Seaou-ho lost his head. Hence the proverb, "It made Seaou-ho, and it marred Seaou-ho."¹

The compression of ladies' feet to less than half their natural size is not to be regarded as a mark, or as a consequence, of the inferiority of the sex ;

¹ From "The Lasting Resentment of Miss Keaou Lwan Wang," a Chinese tale, translated by Sloth.

it is merely a mark of gentility. Various accounts are given of the origin of this custom. One is, that an emperor was jealous of his wife, and to prevent her from gadding abroad, put her feet in iron stocks. Another is, that a certain empress, Tan-ke (B.C. 1100), was born with club-feet, and that she caused the emperor to issue an edict, adopting her foot as the model of beauty, and requiring the compression of female infants' feet so as to conform to the imperial standard. While a third account is, that the Emperor Le-yuh (A.D. 961) was amusing himself one day in his palace, when the thought occurred to him that he might improve the appearance of the feet of a favourite concubine. He caused her feet to be so bent as to raise the instep into an arch, to resemble the new moon. The figure was much admired by the courtiers, who soon began to introduce it into their families. It is said that another emperor, two hundred years later, placed a stamp of the lotus-flower (water-lily) on the sole of the small shoe of his favourite concubine, so that at every step she took she left on the ground the print of the flower; hence girls with small feet are complimented at the present day as "the golden lilies." The operation of bandaging and compressing the feet is very painful; children cry very much under it. Mortification of the feet has been known to result from the cruel practice. Custom, however, imposes it as a necessary attraction in a woman. An old gentleman at Canton, being asked the reason why he had bandaged his daughter's feet, replied, that

if she had large feet she could not make a good marriage.

NATIONAL CHARACTERISTICS.

The stereotyped manners, customs, and dress of the Chinese, no less than their stereotyped language, mark them out as a peculiar people. The conservative principle is strongly engraved on the Chinese mind. Change is abhorrent to them. They think it is impossible to be wiser than their ancestors were thousands of years before them; and accordingly the first duty of a Chinese is to learn and revere the maxims of the sages, and to follow the customs of his forefathers. The result is that the Chinese mind is in a state of torpid hybernation. What one has said of Egypt may also be said of China—it is a petrification. The empire has long been in a state of stagnation. Their condition, both socially and intellectually, has been for centuries stationary. There is plenty of talent, but there is no march of intellect. Genius and originality are regarded as hostile and incompatible elements. Accordingly their scholars keep on in the old beaten track marked out by their sages. Literary talent expends itself in writing and commenting upon the wisdom of their ancestors. Progress, in such a state of things, is impossible; and their present position, in respect of knowledge and civilization, is not only far behind that of the Western world, but in reality little in advance of what it was more than a thousand years ago. Who

can hel regarding with the deepest interest a people, who, by their venerable history, their patriarchal government, their peculiar customs, and their singular regard for antiquity, compel us to look thousands of years back in the world's history?

Is would be very wonderful, however, if, while all the rest of the world was advancing for ages, the Chinese nation should not have participated to some extent in the onward movement. Although they dislike change, yet it is matter of history that some changes have, for example, been forced upon them. The most striking innovation made on their customs, in their latter history, is the wearing of the plaited tuft of hair, called by Europeans the tail. This is comparatively a modern custom, and was introduced by the present Tartar dynasty, after the subjugation of the country to their sway, rather more than two centuries ago. The wearing of a queue was, therefore, a foreign custom, imposed on them by their conquerors. This custom, which existed in our own country, and also in central Europe, during the last century, may have been imitated from the Russians by their nearest neighbours in Asia, the Mantchoo Tartars, who afterwards seized the throne of China. And thus a peculiarity, which, when carried to its present grotesque length by the Chinese, excites our risible faculties, may have been after all of European origin. Many of the patriotic Chinese, it is said, submitted to death rather than conform to this foreign custom, when it was at first introduced. Now,

however, this caudal extremity of a Chinese is regarded as his dearest and most cherished ornament.

Everything foreign is at first viewed by the Chinese with jealousy and distrust, and it is long before they become reconciled to the introduction of any new custom. Vaccination, however, has been eagerly welcomed as a boon. It has been introduced at the five ports, and is now in some places extensively practised by native doctors. In this case the Chinese became convinced, from experience, of the superior value and excellence of this practice, as a preventative against disease, above all their own remedies. Of late years, and since the termination of the British war, there has been a considerable degree of public spirit displayed by eminent citizens. There has been also a greater desire to adopt improvements from other nations than was probably ever before seen in their history. Still, however, they are slow to perceive, and reluctant to admit, their inferiority to foreigners in anything. If we must yield to the Chinese the name of being a civilized people, it is, after all, but a rude refinement and a barbarous civilization to which they have attained. If we compare them with the inhabitants of other countries, we must come to the conclusion, that, considering their long and peaceful history, they have not advanced and improved as they ought to have done. They present the extraordinary spectacle of a certain amount of improvement made, but permanently arrested in its progress.

Printing, the mariner's compass, and gunpowder, were understood in China centuries before these discoveries were known in Europe, but none of them have been carried to anything even approaching the perfection to which they have arrived in Western nations. The circulation of the blood was also known in China long before its discovery in Europe, and mercury and arsenic have been in use among them as medicines for ages; but medical science in China there is none, and medical practice is a system of quackery and empiricism. Several of the fine arts have received some attention, and the Chinese readily display a sort of mechanical ingenuity; but in architecture, sculpture, music, painting, and real science, they are still far behind other and more recently civilized nations. If we are to consider the present generation of men in the world as the ancients, in respect of the accumulated wisdom and experience derived from the past, as Bacon would have us to do, then we cannot help thinking that the Chinese, with all their pride of antiquity, and notwithstanding all the acquired wisdom of their sages and learned men, are yet in their infancy. We may compare them as a nation to one of their ancient sages, who was styled the old infant, and was fabled to have been eighty years in his mother's womb. As a people, they are only now beginning to open their eyes on the world in which they live. A new era has now dawned for them. They have much to learn; and now that they have been, though by a rude and reluctant



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INGENIOUS BOATMAN.



process, introduced to the rest of the world, let us hope that a bright and happy future lies before them.

Among the many national peculiarities capable of extended illustration, their greetings and salutations may be selected as decidedly original. A spirit of ceremonious politeness pervades all ranks and classes. A mother is beautifully called "the countenance of mercy;" a father is called "the countenance of severity;" a daughter is styled "the thousand pieces of gold." The most beggarly coolie, dressed out on a new year's morning like a peacock, becomes suddenly the politest of men. Clothed in silks, he struts along, fan in hand, and rivals a Frenchman in the profuseness of his bows, and in the exchange of courteous flatteries with his friends.

The following dialogue, from Thom's Chinese Speaker, may be given as an example. A school-master, who has opened an academy at a certain town in Kwang-tung, is thus questioned:—

"A. What is your honour's noble province?"

"B. How dare I (appropriate to myself such complimentary language)? My humble province is Kwang-tung.

"A. And your honourable foo (or department)?"

"B. Kwang-chow-foo.

"A. And where is your palace situated?"

"B. My humble cottage is at Kwei-chow.

"A. Well, I declare; so it's Kwei-chow, is it? I have long looked up to the pleasure of your ac-

quaintance. I have heard that Kwei-chow is a very fine place, and that all the year round there are many fine sights to be seen.

"B. Ah! you surely don't mean to say so. It has an empty name, and nothing more. In reality it is truly ridiculous."

Another conversation, on a guest entering a friend's house, proceeds thus:—

"A. My elder brother! I have been deprived of the benefit of your instructions for a very long time indeed.

"B. How dare I? You and I have certainly not seen each other for an age.

"A. Are you well of late? Is there anything on which to felicitate you?

"B. You are very polite. Thanks to your happy auspices, I am still enjoying repose.

"A. Your honourable father, and your honoured mother, are they both well? And your worthy brothers, elder and younger? Be so good as make my compliments to them.

"B. You are too kind by far. My humble father and poor mother are still stout and hearty. My homely elder brothers, and rustic younger brothers, owing to your happy auspices, are all well.

"A. Last month you were good enough to send me a present of several things, and I have not as yet returned thanks. I have indeed been excessively rude.

"B. Oh, as for that handful of coarse things, of what earthly value are they, pray? What's the

use of returning thanks for them? If you allude to the subject again I shall feel quite ashamed.

"A. My old brother, you are a most talented and useful man; why don't you go abroad and look after some business to engage in?

"B. I am a most thick-headed fellow. I have no kind of talent. I can only hide myself at home for shame."

The expression "How dare I?" is the common form of acknowledging a compliment. A curious instance of it occurred, on a Chinese telling an Englishman of a wonderful thing that had happened in his family. His wife, he said, had been a year or more with child, when he was away from home. And when the Englishman observed that the child must prove a sage, "How dare I?" replied the gratified Chinese.¹

The following amusing sketch very well illustrates the contrarieties between Chinese customs and those of Western nations:²—"On inquiring of the boatman in which direction Macao lay, I was answered west-north, and the wind, he said, was east-south. 'We do not say so in Europe,' thought

¹ This is quite in accordance with Chinese ideas. In the *San-Kwoh*, or Three Kingdoms, a historical legend, the following conversation occurs:—"In the palace," said the Empress, "there has been a strange occurrence, which I was anxious to lay before you." "What strange occurrence?" said the Emperor. "There is here," represented she, "an old concubine of His late Majesty, more than fifty years old, who has been pregnant from the former reign for forty years and more, and last night she gave birth to a girl."

² *Chinese Repository*, 1841.

I; but imagine my surprise when, in explaining the utility of the compass, he added that the needle pointed south. On landing, the first object that attracted my attention was a military officer, who wore an embroidered petticoat, with a string of beads around his neck, and a fan in his hand. His insignia of rank was a peacock's feather pointing downwards, instead of a plume turning upwards, and a button on the top of his sugar-loaf cap, instead of a star on his breast, or epaulettes on his shoulders; and it was with some dismay I observed him mount on the right side of his horse. Several scabbards hung from his belt, which of course I thought must contain dress-swords or dirks, but on venturing near through the crowd, I was surprised to see a pair of chop-sticks and a knife handle sticking out of one, and soon his fan was folded up and put into the other; whereupon I concluded he was going to a dinner instead of a review.

"On my way to the hotel, I saw a group of old people, some of whom were gray beards; a few were chirruping and chuckling to singing-birds, which they carried perched on a stick or in cages; others were catching flies to feed them; and the remainder of the party seemed to be delightfully employed in flying fantastic paper kites; while a group of boys were gravely looking on, and regarding these innocent occupations of their seniors with the most serious and gratified attention.

"As I had come to the country to reside for



GAME OF SHUTTLECOCK.

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Played by girls in England, and by men in China. Their agility is displayed in keeping it in the air by kicking it up in front with their toes and from behind with their heels.

some time, I made inquiries respecting a teacher, and happily found one who understood English. On entering, he stood at the door, and instead of coming forward and shaking my hands, he politely bowed and shook his own, clasping them before him. I looked upon this mode as a decided improvement, especially in doubtful cases, and requested him to be seated. I knew I was to study a language without an alphabet, but was somewhat astonished to see him begin at what I considered to be the end of the book. He read the date of publication, 'the fifth year, tenth month, and first day.' 'We arrange our dates differently,' I observed, and begged him to read, which he did from top to bottom, and proceeding from right to left. The paper was printed only on one side; the running title was on the edge of the leaves instead of the top of the page; the paging was near the bottom; the number and contents of the chapters were at their ends; the marginal notes on the top, where the blank was double the size at the foot; and a broad black line across the middle of each page separated the two works composing the volume, instead of one being printed after the other. The back was open and sewed outside, and the name of the work written on the bottom edge.

"I next desired him to give me his address. He accordingly took out a red card as big as a sheet of paper, instead of a neat white strip, and wrote Woo Tanyuen. 'I thought your name was Mr Woo; why do you write your name wrong end first?' in-

quired I. 'It is you who are wrong,' replied he ; 'look in your own directory, where alone you write names as they should be, placing the honoured family name first.' I could only say, 'Customs differ ;' and giving back the book, begged him to speak of ceremony. He commenced, 'When you receive a distinguished guest, do not fail to place him on your left, for that is the seat of honour ; and be cautious not to uncover the head, as it would be an unbecoming act of familiarity.' This was a severe blow to my established notions ; but when he re-opened the volume and read, 'The most learned men are decidedly of opinion that the seat of the human understanding is in the belly,' I exclaimed, 'Better say it is in the feet,' and immediately shut up the book, dismissing him until another day ; for this shocked all my principles of correct philosophy.

"On going abroad I met so many things contrary to all my preconceived ideas of propriety, that I readily assented to a friend's observation, that the Chinese were our antipodes in many things besides location. 'Indeed,' said I, 'they are so ; I shall expect shortly to see a man walking on his head ; look, there is a woman in trousers, and a party of gentlemen in petticoats ; she is smoking a cigar, and they are fanning themselves ;' but I was taught not to trust to appearances too much, as on passing, I saw the latter wore tight under-garments. We soon after met the steward of the house dressed in white, and I stopped to ask him what merry-making he was invited to ; with a look of the deepest concern

he told me he was then returning from his father's funeral. Soon we passed where we heard sobbing and crying, and I inquired who was ill; the man, suppressing a smile, said, it is a girl about leaving home to be married, who is lamenting with her fellows.

"I thought, after these unlucky essays, I would ask no more questions, but use my eyes instead. Looking into a shop I saw a stout fellow sewing lace on a bonnet for a Portuguese lady; and going on to the landing-place, behold! all the ferry-boats were rowed by women; and from a passage-boat just arrived, I saw the females get out of the cabin in the bow. 'What are we coming to next?' said I, and just then saw a carpenter take his foot-rule out of his stocking to measure some timber. Before the door sat a man busily engaged in whitening the thick soles of a pair of shoes; 'That is a shoe-white, I suppose,' said I, 'and he answers to the shoe-black of other lands.'

"In the alleys called streets, the signs stood on their ends, and the pigs were packed in baskets, which coolies were carrying, to the infinite satisfaction of the inmates; and the shops seemed to have lost their fronts, and ejected their inmates into the streets, where they were eating, cooking, working, selling, and sleeping, in every imaginable way. A loud noise led us to look in at an open door to see what was going on, when we saw it was a school, and the boys learning their lessons, all crying like auctioneers. We next passed a fashionable lady

stepping out of her chair, her feet only three inches long, her plaited and embroidered petticoat a foot longer than her gown, and narrowest at bottom, and her waist quite concealed."

THEIR IDEAS OF OTHER NATIONS.

The Chinese are further remarkable for the extraordinary ideas which they entertain of other nations, and of the relation which their own country bears to the rest of the world. When we consider their large population, their great antiquity as a nation, their varied history, their interesting historical records, their voluminous literature, the many famous and excellent men their country has produced, the not inglorious position they have so long occupied in Asia, and their almost entire seclusion for ages from the rest of mankind, it cannot surprise us to learn that the Chinese imagine themselves to be not only the greatest nation in the world, but the world itself; and their country not only the greatest in the world, but the only part of the world worthy of the name of a country at all. A popular Chinese map of the world represents China as occupying the central, and by far the largest portion, of the earth's surface, while Europe, England, Holland, France, Batavia, Singapore, and Africa, are represented as so many islets grouped in the four seas that surround China. A Chinese a few years ago seriously inquired if England was as large as Hong-Kong. Now Hong-Kong is a

small island in the Canton river, about a dozen miles in length, and five or six in breadth. An intelligent Chinese scholar was on one occasion asked his opinion respecting the extent of the British dominions, and in reply to the question how many subjects he thought the Queen of England had in different parts of the world, he said, "Perhaps a million altogether." "And how many," it was next asked, "does the Emperor of China govern?" "Oh," he replied, "no one knows that—perhaps a thousand millions."

It may serve to illustrate the perfect coolness and sincerity with which the Chinese view themselves as so superior in every respect to all other nations, to state, that the name by which they designate their country is "Teen-Hea," that is "All under Heaven." Another name is "Chung-Kwoh," or "the central Kingdom." The emperor is regarded as the "chief ruler under Heaven," and it is a common saying, that, "as there is but one sun in the heavens, so there is but one emperor on earth." All the other nations of the world, therefore, according to Chinese notions, are, or at least should be, tributaries to the celestial empire. On the occasion of Lord Macartney's embassy to China, the boats that conveyed the ambassador and his suite up the imperial canal, together with the presents which George III. sent to the emperor, had flags attached to the mast-head, with the words, "Ambassadors from England, bearing tribute," inscribed on them. Both on this and on a subsequent occasion, in 1805, it was re-

corded in the annals of the empire, that tribute had been sent by the king of England to the Son of Heaven. It is little to be wondered at, therefore, that, with these unfortunate misconceptions, the late war between this country and England should have been so pertinaciously called an act of rebellion on the part of England.

It is our pleasing duty, however, to record the fact that such ignorant assumptions are now scouted by a large and increasing body of liberal and intelligent Chinese. Still, with regard to the mass of the people, there are numerous prejudices respecting foreigners yet to be overcome. Many denounce us as a set of grasping and greedy devils. Many imagine that our country is so small that we have not room enough to remain on shore, and must therefore be constantly roaming through the world in our large ships. "If your country is so good," they say, "why do you come here after tea and rhubarb? We can do without you, but you cannot do without us." China is the favoured spot on which the sun shines, and all the isles in the four seas, with their several nations, are in cold and darkness. Frequently have I seen them to be deeply mortified, when shewn a terrestrial globe; and when the small space that China occupies on it was pointed out to them, some looked incredulous, others disgusted. During the war with China, it was currently reported at Chusan, that the British soldiers had legs without joints; that their limbs were stiff; that when they fell down they could not rise up again,

and would therefore become an easy prey ; that the native troops of India were amphibious animals, living seven days in the sea and seven days out of it ; that the English were so easily affected with cold, that the merest frosts killed them ; that they would thus become ghosts in a distant land, and truly these black, red, and white devils were much to be pitied, being so many thousand miles from home ; that when a city was taken, the British officers got fat upon it, but that they must eventually submit to China, because they could not exist without tea and rhubarb.

Multitudes are now better informed, and understand the relative position which their country occupies on the globe ; still few Chinese ever question the superiority of their country over the rest of the world. A comparatively intelligent man was once asking me some questions about the western nations. I readily gave him the information he desired, describing to him railways, the electric telegraph, the planetary system, the law of gravitation, balloons, the whale fishery, &c. At the close of the conversation, he must needs cap the climax of all these wonderful romances, by telling of a famous fish seen off the coast of Shan-tung, which was so large that it took three days to pass by ; and of an immense bird, which, flying through the heavens, obscured the whole earth for three hours. We may have science, but still, they think, we must be barbarians after all. They firmly believe themselves the most civilized people on the face of the earth.

Everything in our customs contrary to theirs is viewed as an evidence of barbarism. However polite they may be in their intercourse with each other, they have no scruple or hesitation in calling us foreign devils, red-pates, and barbarians. In fact, they have no other words than these in the language by which to designate us. "When foreigners first came to China," says a writer in the Chinese Repository, "their close-fitting dress, their squeaking shoes and cocked hats, their blue eyes and red hair, their swords, their unintelligible talk, all astonished the people, who exclaimed, '*Kwei, kwei*, devils, devils.'"¹

An elegant poem, written by a Chinese who visited England in 1813, was noticed in the Quarterly Review soon after a translation of it appeared. The writer speaks of the houses in London as so lofty that you may pluck the stars; says, that the people constantly read the sacred books; that they have a peculiar enmity to the French nation, and that the weapons of war never for a moment rest between them; that the inhabitants are inspired with a respect for the female sex; that the young maidens have cheeks resembling red blossoms, and

¹ In some native works on foreign countries, odd accounts are given of Europeans. "The coats of the gentlemen are short before and long behind, like a bird's tail." "No one, from the king to the common people, has more than one wife."* "They are a cornered-hat race." "The wife is called *gnai*, or mistress, and the men are very much afraid of their wives."†

* Desultory Account of the Malayan Archipelago, by Wang Tae-Hae.

† Hae luh, or Notices of the Seas, by Yang Ping-Nan.

their beauty is like the white gem ; that connubial affection is highly esteemed, and husband and wife delight in mutual harmony ; that lofty bridges span the river, barges pass beneath the arches, while men and horses pace among the clouds, and that streams from the river circulate through the walls of every house.

The following extract from the writings of Teen Ke-Sheih, a popular essayist, will shew the opinion which the Chinese entertain of themselves compared with other nations :—" I felicitate myself that I was born in China, and constantly think how very different it would have been with me if I had been born beyond the seas, in some remote part of the earth, where the people—far removed from the converting maxims of the ancient kings, and ignorant of the domestic relations—are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth. Though born in the world, in such a condition I should not have been different from the beasts of the field. But now happily I have been born in the Middle Kingdom. I have a house to live in ; have food and drink, and elegant furniture ; have clothing and caps, and infinite blessings. Truly the highest felicity is mine."¹

¹ Chinese Repository.

CHAPTER II.

THE IDOLATRY OF THE CHINESE.

CONFUCIANISM — TAOISM — BUDDHISM — METEMPSYCHOSIS—MYTHOLOGY—HERO-WORSHIP — DEMON-WORSHIP—FESTIVALS—SUPERSTITIONS—ANCESTOR-WORSHIP.

I now proceed to give an account of the Idolatry of the Chinese. It presents itself to us at the outset as a great and formidable obstacle to the progress of the gospel in that country. It is in truth a vast and complicated system, universally prevalent, pervading all ranks and classes of society, and entering by numberless ramifications into the public affairs of the country, and into the private and domestic concerns of life. It influences the acts of government, mixes largely in the transactions of private individuals, enters into their business, forms a large part of their ceremonies at marriage, and is more especially called in on the occasions of death and sepulture. There are three distinct systems of idolatry in China; and in order to obtain a correct view of the religious opinions and customs of this singular people, it will be necessary to consider them separately under the three following distinctive appellations—

Confucianism, Taouism, and Buddhism. Besides these, there is a fourth form of superstition, which cannot properly be called a system of idolatry—namely, Ancestor-worship—observed and followed by the votaries of all the other systems put together.

CONFUCIANISM.

1. First of all, Confucianism claims our notice. Confucius was a great sage who lived in China about five hundred years before the advent of Christ into the world. His real name was Kung-foo-tsze, and Confucius is its Latinized form, as given by the Romish missionaries at first, and now generally followed. Confucianism may be called the established religion of the country, for although the Chinese government tolerates all sects and systems, yet it bestows its patronage chiefly on the worship of the great Chinese sage. There are nearly two thousand temples throughout the country to the memory of Confucius, and upon his altars innumerable offerings are daily presented of fruits, sweetmeats, tea, and incense. Upwards of 60,000 victims, chiefly pigs and rabbits, are annually sacrificed to his memory. All the scholars and mandarins of the country venerate his name, and every boy on first going to school bows and prostrates himself before a picture of the sage, hung up on the walls of the school-room. Incense is burnt before his shrine every morning and evening by the scholars. Tablets to his memory, with the inscription, "Seat of the soul of the most renowned teacher of antiquity," or

sometimes "of the deified Confucius, most holy teacher of ancient times," and also effigies of his seventy-two disciples, are suspended in conspicuous places in the Confucian temples. Every important district of country possesses, by command of government, a temple to Confucius, and there idolatrous ceremonies are constantly performed by all the scholars, magistrates, and aspirants to office throughout the empire. The real name of the sage is so sacred that it is a statutable offence to pronounce it. Wherever the word "Kew," another name by which he was called, occurs in the writings of his commentators, it is pronounced "Mow" by scholars in reading it. Confucius is called the "instructor," and "the patron of ten thousand ages." The sole object he had in view, it is said, was "to open the eyes and ears of myriads of ages, and to thunder in the ears and brighten the vision of ten thousand generations of men, that should live under the whole heavens." There can be no doubt that he has exercised a greater influence on succeeding ages, and on greater masses of men, by means of his writings, than any other philosopher or sage that ever lived.

It is well known that there are no hereditary nobility in China. With one single exception, and that is the family of Confucius—his descendants the Kungs, as they are called, who are hereditary dukes, and who live in the province of Shan-tung to this day, without question the oldest nobility in the world—there is no other permanently ennobled

family in China. The mandarins of the empire, from the highest to the lowest, are chosen from the literati, or scholars; and instances of poor but talented youths, rising by successive steps to the highest dignities in the state, are not uncommon. For the government, therefore, to patronize the worship of Confucius, seems to be only an act of state policy; and the result is, that the whole talent and scholarship of the country are enlisted on the side of the government. The literati, having "attacked their books, and exerted themselves," rally round the memory of Confucius, and concentrate their energies in maintaining that system of politics which he taught, and on which the Chinese government is professedly based.

The scholars are profoundly versed in the writings of the sage, and even great numbers of the common people are better acquainted with their classical books than Christians are with the Bible. Every student commits the whole to memory. This is the labour of the first few years at school. Afterwards he studies a commentary on the classics, and makes himself acquainted with their meaning. Every scholar's memory is a complete concordance, and I have seen a *Keu-jin*, or master of arts, turn up at a moment's notice, any passage, however obscure, that might be quoted from these ancient books, and at once lay his finger on the exact place where it was to be found. It is said that if the Chinese classics should by any accident be destroyed, so that not a single copy remained, there

are a million of men in China who could restore them from memory. These books, so diligently studied by the Chinese, are usually divided into the Sze-shoo, and the Woo-King, that is, the four books and the five classics. Some have compared them to the four Gospels and the five Books of Moses. But this is mere fancy. And when we consider the respective contents of these books, the comparison appears still more unwarrantable. In the Sacred Scriptures, God is all in all. Everything has reference to God, has come from God, and leads us to God. But in the Confucian books there is scarcely any mention made of God, and nothing of the duties which men owe to God. They speak at great length of the "*woo-lun*," that is, the five human relations, and the duties required under each; namely, from a minister to his sovereign, fidelity,—from a son to his father, filial piety,—between husband and wife, harmony,—between brothers, fraternal love,—and between friends, faithfulness. The "*woo chang*," that is, the five constant virtues, are also greatly insisted on. These five cardinal virtues are, benevolence, justice, politeness, wisdom, sincerity. But no idea of any relation subsisting between man and his Creator seems to have entered into the minds of Confucian moralists, and nowhere do we find any inculcation of human duty in reference to the Supreme Being. There were certain things on which Confucius maintained great reserve in his writings and in his conversation. This is *one of the subjects on which he was silent*. He made

it a rule never to speak about the gods, and his maxim on the subject, as recorded in his writings, was, "Respect the gods, but keep them at a distance." His is therefore a godless system of politics and of morals. He inculcates filial obedience, harmony, loyalty, and patriotism. His system of philosophy insists, first, on the cultivation of personal virtue, then proceeds to the regulation of the family, from that to the government of a state, and thence to the tranquillization of an empire. But he never hints at any duties which men owe to God, and never draws any motives to virtue from a future state of existence, or from our accountability to God. All has reference only to present rewards and temporal happiness.

Confucius was a wise and a good man, as compared with the majority of his countrymen, but, from the writings of his biographers, he appears to have been guilty in repeated instances of deceit and falsehood. One of these instances was his denying himself to a visitor, a man of indifferent character, whom he disliked. He directed his servant to say that he was unwell, and could not be seen; and when the visitor heard this and was going away, Confucius stationed himself at the window with a harp in his hand, and began to play on it, so that the man might perceive that Confucius was quite well, but did not wish to see him. On another occasion he praises a man for telling a lie, albeit that lie was told in a spirit of modesty, and meant to conceal the individual's real merits; reminding us, however, of

those "who not only do the same, but have pleasure in them that do them." He inculcates revenge also, and reprobates the man who should be contented to live under the same heaven with his father's murderer. Instances might be mentioned, in which the sage, notwithstanding his boasted wisdom, talks downright nonsense. And as a specimen of the manner in which he contradicts himself, he says in one place, that the superior man does not care for fame, because he has consolation enough in the consciousness of having acted uprightly, and in another place, that it is the only regret of the superior man on leaving the world, that he does not leave a great name behind him.

In justice to his memory, it may be mentioned that he pronounced the man accursed who first made an image. The circumstances connected with this fact lead us, however, to the conclusion that he was animated, not by any zeal for the pure worship of the Divine Being, but simply by a motive of humanity. In very ancient times, on the death of rich individuals, rude figures of straw, fashioned into the shape of men, were buried along with dead bodies. The straw-figures of slaves, thus entombed with the deceased, represented his attendants who were thus supposed to pass into the invisible world along with him. In process of time, a certain man made a wooden image for this purpose. Confucius, it is said, foresaw that this would inevitably lead to the sacrifice of human life on the death of tyrants, and therefore he denounced the maker of *these images*. Could we conceive that he had any

religious motive in thus reprehending the making of images, and that he feared it should ultimately issue in idolatry, his object has not been accomplished, for not only is the whole land now filled with idols, but he himself is now worshipped as a god. The only incident recorded of his end, worthy of any notice, is, that being very sick, Tsze Loo begged him to pray. Confucius said, "Is it right that I should?" Tsze Loo replied, "It is. The Luy, says, 'Pray to the Celestial and terrestrial gods.'" Confucius rejoined, "Kew (that is himself) has prayed long." Upon this recorded conversation, the Chinese commentator remarks, that "when a man offends against heaven and earth, he ought to repent of his sin, pray for pardon, and amend his conduct; but the sage had no sins to repent of; his conduct perfectly accorded with the mind of the gods; why then should he pray to them?"

TAOUISM.

2. The second form of religious worship among the Chinese is Taouism, or the doctrine of Taou, that is, Reason. It is not, as might be supposed from the name, a system of philosophy and rationalism, for there is really nothing rational in it. It consists of abstruse theories, metaphysical subtleties, recondite speculations, vague and useless jargon and vagary. The founder of the system was Laou-Kwan, a contemporary of Confucius. He was also called Laou-Tsze, or the old boy, because he was said to have been eighty years old and to have had gray hairs on his head when he was born. This system

was probably at first a pure asceticism. The followers of Taoism, moreover, practised astrology and alchemy. They professed to have discovered the "*seen tan*" or philosopher's stone, and the art of transmuting metals, the elixir of life, a remedy for all diseases, and the charm of immortality. Exorcism and incantations began to be used amongst them, and Taoism gradually degenerated into a system of superstition and idolatry. The temples of Tao are now, like all the other temples in China, filled with idols.

The Taoist priests or doctors are held in some sort of awe by the people. Their services are called in at the consecration of a new idol, as the Buddhist priests are considered incapable of performing this ceremony. A certain number of prayers having been first recited before the idol, they then dip a hair pencil in the blood of a fowl, and make a red mark between the eyes of the image. The "*shin*," or spirit, is now supposed to have entered into the image and taken possession of it; candles are lighted, incense smokes before the god, and offerings of food are presented upon the altar. Magical arts are also professed by the Taoists, and they pretend to hold communication with demons and familiar spirits. This sect is not very numerous. It has never been popular with the multitude, and is followed only by some knaves and a few visionaries. The Confucianists regard it as an unintelligible and impracticable system. In government proclamations, it is sometimes denounced

as a system of jugglery and witchcraft. From the shrewd matter-of-fact character of the Chinese, it may safely be predicted, that a system dealing so largely in the vague, the supernatural, and the mysterious, will never greatly extend itself amongst them. At the same, it is but justice to add that some modern Taoist books contain excellent moral lessons, mixed, as might be expected, with fable and superstition. The standard writings of the sect, however, are distinguished chiefly for their vagueness and obscurity.

The following extract from the writings of the Taoists may serve as a specimen of Chinese metaphysics:—"What is superior to heaven, and from which heaven and earth sprung? Nay, what is there superior to space, and which moves in space? The great Tao is the parent of space, and space is the parent of heaven and earth. And heaven and earth produced men and all things." "The venerable prince (Tao) arose prior to the great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. It is spontaneous and self-existing, produced before the beginning of emptiness, commencing prior to uncaused existence, pervading all heaven and earth, whose beginning and end no years can circumscribe." The following charm for purifying a water vessel, taken from Kidd's China, is a similar specimen of grandiose but unintelligible writing:—"The highest point of illimitable space, and the essence of spiritual nonentity, mutually

participate supreme sovereignty, without likeness or name. They go out of existence into nonentity, the centre between which is truth. All changes terminate in unity; unity renovated becomes purity; purity issues in stillness, quietude, and perfect tranquillity."

BUDDHISM.

3. Buddhism, the third system of religious worship in China, is far more extensively prevalent than any other idolatry that ever existed on the face of the earth. Juggernaut and Kali have their millions of worshippers, but Buddha has tens and hundreds of millions of worshippers. The worship of Buddha arose at first in India 900 years before the Christian era, and was introduced into China in the year 65 A.D. Brahminism is now the prevalent system of idolatry in India, but Buddhism once flourished in great power and splendour in that country. It has, however, been entirely supplanted and driven out of India by modern Brahminism, and now hardly any traces of it are to be found in Hindostan, except in some gigantic statues still to be seen in the caves of Elephanta and Ellora, in the island of Bombay, in the "five subterranean halls" on the route from Guzerat to Malwa, and in the ruins of some ancient Buddhist temples at Benares. There is only one spot included in the general name of India where it is still to be found as an existing idolatry—namely, in Ceylon—where I have seen temples of Buddha beautifully situated

amid the groves and fastnesses of that coral-stranded isle.

The circumstances connected with the introduction of Buddhism into China are somewhat singular. The emperor then reigning on the throne of China, now nearly 1800 years ago, had heard that a great sage had arisen in the western regions. Some say that he dreamt of a wonderful personage, "a golden man," whom he saw walking in his palace, while others affirm that he was impressed by a prophetic saying ascribed to Confucius, which foretold the advent of a sage in the west. Perhaps the impression produced on his mind may have originated in a distant rumour from the wise men of the east, who visited Judea at our Saviour's birth. The fame of His advent, who was "the desire of all nations," may have reached even to the extreme east of Asia, to China itself. We can only guess. We cannot tell. However this may be, the emperor sent some of his high mandarins on a mission westward, to inquire respecting this great sage of whom he had heard. These high officers went as far west as to India, and there the priests of Buddha assured them that he must be the great sage they were in quest of, for Buddha really was a teacher or sage before he was deified and worshipped by his followers. These mandarins forthwith returned to China, carrying with them the idols of Buddha, and the books containing the doctrines and worship of Buddha. From that time Buddhism has taken root in China, and has now over-

spread the whole land. The inhabitants of Canton call it the worship of Fut. We read of it, in accounts of China, as the religion of Fo. In Siam, Burmah, Cambodia, and Cochin-China, it is known as the religion of Gaudama Buddha. The late civil insurrections in Ceylon, which have been but recently quelled at a considerable expense of life, had their origin partly in religious enthusiasm among the inhabitants and priests of that island for the worship of Buddha; and the great object of veneration among the Buddhists there—namely, the Dalada relic, or sacred tooth of Buddha—has been the subject of a correspondence between Lord Torrington, the late governor of Ceylon, and the British government in England. Buddhism has not only extended itself over all China, but now it flourishes everywhere in eastern Asia, throughout the vast regions of Thibet, Mongolia, Mantchooria, Tartary, and in the neighbouring kingdoms of Siam, Burmah, and Japan. Several monarchs of the reigning dynasty in China have been devotees of this superstition. The Emperor Shun-che was bigoted in his attachment to it, but his son, Kang-he, on his accession to the throne in 1661, drove all the Buddhist priests out of the palace. The Chinese government at the present day simply tolerates this foreign superstition.

There are about one hundred temples of all sorts in Canton, and several thousands of priests and nuns. There are numerous shops for the manufacture and sale of idols. The Buddhists have their

monasteries, their nunneries, their strings of beads which they count when they recite their prayers, their prayers in an unknown tongue; and there are various other resemblances between this superstition and popery. The Bonzes, or priests, take a vow of celibacy, their heads are entirely shaved, they wear long black robes like the Roman Catholic priests in foreign countries, and mendicant friars may be seen going about the streets of Canton begging alms. So numerous and striking are the points of similarity between the two systems, that when the Romish priests arrived in China, they were quite distressed and mortified on perceiving them, and thought they must be the invention of the devil, and that Satan had been there before them to forestall them, and give the people a distaste for the Christian religion, seeing they had themselves something so like it already. No doubt, we may conclude that the superstitions of both systems have had the same origin. I have frequently visited the Buddhist temples, and been witness to the unmeaning round of ceremonies, the tinkling of bells, the burning of incense, the genuflexions and prostrations before the idols, and the marchings up and down of the ranks of priests at their worship; but it is all conducted in an unknown tongue—namely, in the old Pali language, a language somewhat allied to the ancient Sanscrit—and the priests themselves do not understand a syllable of the prayers which they chaunt before the gods. The worship consists principally in the repetition of the name

"Amidha Buddha," "Amidha Buddha," by which they think they acquire merit; and, by fixing their minds in contemplation upon Buddha, they imagine that they become elevated and purified, and that they shall finally obtain absorption into the essence of Buddha, in which they conceive lies the highest degree of felicity.

There is one large temple at Canton which covers five acres of ground, and supports more than a hundred priests. These priests are ruled by the abbot of the monastery, and they perform the temple service by rotation. The great mass of the common people, however, although believers in Buddha, take little or no interest in the performance of these ceremonies. For it may be truly said of the Chinese, that although they are an idolatrous people, they are also very irreligious, and very careless and irregular in their attendance at the temples. There is no stated season of religious worship amongst them. There is nothing like a Sabbath in China. No division of time into periods of seven days now exists in that country, although mention is made in one of their ancient books of a "revolution of the heavenly bodies once every seven days." The first and the fifteenth day of the month, that is new moon and full moon, are esteemed rather more sacred seasons than the other days of the month. Still there is no cessation on these days from ordinary toil and worldly business. The temples are no more frequented on these days than usual. The service is generally performed by about a dozen

of the priests, while a few idlers and beggars lounge about the doors of the temple, looking vacantly on, and apparently more attracted by the presence of any stranger who may have come to witness their religious ceremonies, than by these ceremonies themselves. A visitor always finds himself an object of curious and eager gaze at a temple, while the worship going on in the temple itself is unheeded. Such seasons are of course embraced by the missionary for addressing the people on the subject of Christianity, and showing them the superiority of a spiritual and pure worship over the senseless mummeries performed there, and of salvation through the atonement of Christ over the dreary annihilation that they dream of. The priests are in general very ignorant and degraded. They are also very apathetic, and offer no opposition. On the steps of that large temple, the "*hac tang tsze*," at Canton, and even in the village temples, the voice of the Christian missionary has been heard, addressing the people crowding around him, on the way of salvation through Jesus Christ, and that they should turn from dumb idols to serve the living God. The priests themselves not unfrequently form part of the audience, and are as eager to obtain books and tracts as the rest of the people.

Buddha is usually represented as a triad of idols, three large images made of wood or clay, generally in a sitting posture, entirely covered with gilding, and placed in the centre of the great hall of the

temple. Those in the Honam temple at Canton are about twenty feet in height, but in some other places they are about thirty feet in height. This triform idol is called the "*San Paou Fuh*," that is, the three precious Buddhas. They are said to represent Buddha past, present, and to come. The resemblance between this idol, and the image of the Trinity on the high altar in the Roman Catholic church at Madrid, is said to be so great, that when some Portuguese priests first visited the Buddhist temples, they declared that any Chinese, were he in Spain, would as readily worship the image of the Trinity as the Buddhist triad.

Buddhism may be called the religion of the common people, as Confucianism is that of the learned, and Taoism that of the philosophic and the mystic. The doctrines of Buddhism are somewhat remarkable. Pantheism, or something very like it, appears to be one of them. That God is in everything, and that everything is God, and that God obtains consciousness only through the medium of man and his other creatures, may not be so boldly nor so clearly affirmed by Buddhist theologians as by German and Hindoo pantheists, but final absorption into the divine essence is an essential tenet of the faith. The process of purification, of assimilation to the Buddhist ideal of perfection, and of ultimate absorption, is described in a small Chinese publication. This book contains ten illustrations, shewing the successive steps in the process, and the different stages and degrees of purity attained

by the devotee. Man in his natural state, or the wicked human heart, is represented in the first picture as a bullock rampant and ungovernable. The cow-herd is endeavouring to entice it towards himself with a few handfuls of grass. It is entirely black in colour. It is next caught, held fast by a thong attached to its nose, and undergoes chastisement. Its head and horns are now represented in another picture as assuming a white appearance. The shoulders are next divested of the dark hue. Then it appears more than half white, and now follows the cow-herd without noose or thong. Then it is seen reposing peacefully in green pastures. It is now almost entirely white, and its keeper entertains it with the strains of his flute. It attains at last to complete purification, is seen walking in the clouds, and at length flies upwards, and disappears. The book closes with a large white circle, the symbol of nothing, or of eternity. The devotee has ascended into emptiness. The highest felicity is now his. He has attained to unconsciousness, loss of personal identity, and annihilation. Modern pantheists have much to learn respecting the full expansion of their creed.

Another doctrine of Buddhism is that of Metempsychosis, or the transmigration of souls, taught also by the ancient Pythagoreans, still more anciently by the Egyptian priests, and held in modern times by the Brahmins. It is interesting to observe the longing after immortality which has characterized reflecting men in heathen nations in all ages of the

world. No one can view those immense piles of building erected by the ancient Egyptian monarchs for the preservation of their bodies after death, and until their spirits should again return to reanimate them, without sympathizing deeply with this fond desire and craving in the human breast for a more prolonged existence than the narrow span allotted to us in the present life. But although the Chinese do not embalm their dead, nor preserve them in such tombs as the catacombs and pyramidal piles on the banks of the Nile, they yet thoroughly believe in the doctrine, that after death their spirits shall again be born into the world, and that they shall undergo successive transmigrations from one body to another. Their belief is this—that every man is possessed of seven spirits and three souls—that the seven spirits are dissipated at death into thin air—that one of the three souls hovers over the dead body and watches it in the grave—that another remains in the house of the deceased for a considerable time, and must be served with incense and other offerings to secure its repose—and that the third departs into Hades, to ramble among the ghosts and receive its award. The eminently virtuous ascend into the hall of heaven, and the eminently wicked descend to hell, or, for further probation, are again sent into the world. In proportion to their merits and demerits, they come into the world in the next birth either as men or as brutes. The Buddhists affirm that some souls will have to pass through two hundred millions of different bodies

before they can reach final absorption. Hence they call the body a loathsome bag. The common people firmly believe in this doctrine. A domestic at Hong-Kong, being asked on one occasion what he expected he should be the next time that he was born into the world, gravely replied, that "he did not know, but perhaps he might be a cow."¹ How different is this from the Christian's hope of being "equal unto the angels."

To this account of the Buddhist religion, it may be added that there are numerous demigods and heroes admitted into the Buddhist pantheon. In the great temple of Buddha at Canton, there is a long line of ancient worthies ranged on either side of the Buddhist triad. They are nineteen in number, and guard the great hall of the temple. They were once notable thieves and robbers, and, it is said, were renovated by the doctrines of Buddha, and became worthy of a place in Buddhist mythology. Then there is the goddess of mercy, "Kwan-yin," that is, "hearer of prayers;" styled also, "most merciful, most compassionate." She was a woman who lived several hundred years ago in

¹ In illustration of the Egyptian doctrine, a curious sculpture lately discovered in the tombs of the Kings, near Thebes, may be described: Osiris is represented as sitting in judgment on the souls of the dead. A grotesque figure of Justice, with a pair of scales in his hand, stands before his tribunal. And on the left, is seen one who has just left the judgment-seat, now transformed, for his sins, into a pig, and in that degraded form conveyed by the Egyptian Charon, in a boat, back to life again.—*Vide* a modern publication entitled "The Nile Boat."

China, and is now extensively worshipped, more especially by the women throughout the southern provinces. It is strange that the Chinese should be the only heathen nation that has ever conceived of mercy as being an attribute of one of their deities. There is also "Teen-how Neang Neang, her ladyship the queen of heaven," worshipped by the seafaring men in the province of Fuh-keen, under the name of "Ma-tsoo-po," the good mother, the protectress of sailors. Numerous gods, in no way connected with the Buddhist religion, have also shrines devoted to their service. There is "Luy-Kung," the god of thunder. He is the Chinese Jupiter, and strikes a series of kettle-drums hung round him, as he stalks through the heavens, in the performance of his duty. A flash of lightning is called The Thunderer's Whip. There is the "Northern Emperor," the ruler of the sombre heavens, besides multitudes of sprites, elves, ghouls, gnomes, and genii, male and female; and also the tutelary deities of towns and cities, who were originally men eminent for their virtues in olden times, and supposed to have been elevated after death to be the guardian spirits over certain localities. Then there are the gods of the land and the grain, gods of the rivers, gods of the woods, gods of the hills, gods of the winds, the gods of letters, of wells, of horses, of war, of fire, and of small-pox, gods of cannon and military standards, gods of roads and city walls, the god of the great southern ocean, who tranquillizes the seas, the king of dragons, together with deified warriors and illus-



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trious ministers, and even devils and malignant spirits, who are worshipped from fear of their displeasure, and for the purpose of deprecating their wrath. Ghosts and demons, which are supposed to haunt valleys and mountains; hobgoblins and evil spirits, infesting forsaken houses; and good genii, the guardian spirits of little children in storms,—all receive a kind of reverence from the Chinese. Every dwelling has also a tablet erected to the “lord of the place” or *genius loci*. Every street and town and village has its guardian deities set in a little shrine near the gate, and, from the incense smoking before the gods in these public places, the passer-by uncereemoniously takes the liberty of lighting his pipe or his cigarette. Every remarkable tree in town or country is supposed to be filled with spirits, who haunt the spot, and hover among the leaves and branches; and the stranger who visits a Chinese village, whilst he admires these fine old trees, the cherished objects of the village pride, sees at the same time rude shrines in every grove, and the people serving their gods literally “under every green tree.”

The Chinese seem disposed to see a god in any thing extraordinary, bizarre, or apparently preternatural. The following facts may serve to illustrate the tendency with which the mind clouded by heathen darkness verges towards idolatry, and the determination with which men, who have lost the knowledge of the true God, pursue after a god of some sort or other. Dr Hobson, a medical mission-

ary of the London Missionary Society at Canton, was a few years ago suddenly called to visit a Chinese woman who had taken poison. By the time he arrived she appeared to be dead, and the people said, "You may go away; you cannot bring the dead to life again." She had swallowed, in a fit of jealousy, a large quantity of opium. He, however applied the stomach-pump, and she gradually revived. When the people saw what was done, they cried out "he is a *shin*," that is, in common parlance, a *god*; for this word, although in itself signifying a *spirit*, is applied to all the objects of Chinese worship. Another missionary, distributing tracts on one occasion in the village of Wong-nae-chung, gave a sheet containing a copy of the Ten Commandments to one of the villagers. After having read it, he said he would worship it; and on the occasion of another visit shortly after to this village, he was found actually venerating and worshipping it as something sacred. During the British expedition to the north of China, a picture of the Emperor Napoleon was found in the hut of a Chinese, and the people were worshipping it as a god. There was a boy in one of the mission schools at Hong-Kong, who continued for a whole year in the belief that the missionary, his teacher, worshipped the clock which stood over the mantel-piece in the room where the pupils assembled for prayers. He saw and heard the missionary praying, but as there was no idol, no visible object of worship, and as he saw also the clock continually and mysteriously moving, he

concluded that it was the object worshipped. And there was a Chinese general of the name of Chin, who fell fighting for his country at the battle of Chapoo, during the late war. A temple has been raised to his memory at Shanghae; and he is now actually worshipped as a god by his countrymen. Dr Williams, in his "Middle Kingdom," remarks of this man, "It is said, that about a fortnight after his death, Chin sent down the news, through the divining altar at Sung-Keang-foo, that he had been promoted by the Supreme Ruler of heaven to second general-in-chief of the Board of Thunder, so that although he could not while alive assist in exterminating the rebels, he could still afford some aid to his country."¹

Besides the worship constantly performed by the priests at the temples, there are numerous festival occasions in the Chinese calendar, on which the gods receive special honour. Spacious cathedral-like erections, of a temporary nature, made of bamboo, covered with matting, are sometimes thrown up in a few days in vacant spots of ground in the suburbs of Canton. On these occasions the gods are fêted and honoured with music, the brilliant glare of numberless lamps, and an extraordinary crowd of distinguished visitors. Large and beautiful lanterns and chandeliers, with thousands of pendent lustres, are hung from a great height in the ceiling. Images of the gods, equestrian angels attended by dwarfish

¹ Adam Schaal, a Jesuit priest, was, for his eminent services, promoted, after his death, and declared (in an edict of the Emperor Kang-he) "President of the Astronomical Board in Hades."

footmen, and standing by their gigantic horses, the ten kings of hell, and innumerable images and pictures of ancient heroes, sages, statesmen, and warriors, famous in Chinese history, are displayed on all sides. From an orchestra a discordant gush of music bursts forth, varied by occasional recitative. The Chinese have a saying that gods and men are both alike. Certainly Chinese gods and Chinese men are singular and unique in point of taste, if they can enjoy such villanous music. The shopkeepers and householders in the immediate neighbourhood of these idolatrous fêtes, are expected to subscribe liberally for the defraying of expenses. A deputation had once the impudence to call on the missionaries, who happened to live in the neighbourhood of one of these noisy gatherings, for a subscription. But the simple inquiry as to their willingness to assist us in like manner, in propagating Christianity, effectually silenced and dismissed them.

The birthday of a particular god is frequently selected, as a suitable time for getting up a celebration in his honour. Chinese hand-bills are seen on the streets, announcing beforehand the approaching festival, and informing the public that the birthday of one of the holy gods is at hand. The idols are brought forth on the arrival of the important day. They are placed on raised platforms. Loads of cooked meats, sweet cakes, and fruits, are set on tables before them; and, in some places, entire pigs and goats, killed and raw, are placed on frames beside these tables. Rockets and other fireworks are

discharged in honour of the god, for his special gratification, and in order that he may be induced to bestow worldly prosperity upon his votaries. Plays also are acted for the same purpose. As the theatrical profession is still in its peripatetic state in China, there are of course no regular theatres. When a play is to be performed in honour of the gods, a temporary shed is erected in an open space on the streets, and frequently in the court of a temple. Underneath this shed, a platform is raised a few feet above the ground by way of stage, and the spectators stand in front in the open air. The expenses are usually defrayed by private subscription in the neighbourhood. Besides the theatricals performed on these festival occasions, wealthy gentlemen frequently have them also at their private residences, and even in these cases an open space is generally left for the free admission of the people.

Various holidays are also observed for the celebration of superstitious observances, in which idolatrous ceremonies in honour of the gods are more or less mingled. No general suspension of trade or business ever occurs on these occasions, for some classes of the community observe one of these holidays, and some another. On a certain day in spring, the emperor performs the very ancient ceremony of holding the plough, in memory of Shin-nung, the divine husbandman. Sacrifices are offered at one of the temples in connection with this celebration. And on a certain day in autumn, the empress gathers mulberry leaves to feed the imperial silkworms;

and on this occasion also, sacrifices are presented in honour of the Discoverer of silkworms. This, too, is a most ancient ceremony, and may be considered as the counterpart of the preceding. Then there are what are called the "Lantern Feasts," when the temples, shops, and principal streets, are brilliantly illuminated with fanciful and variegated lanterns. The people assemble at convivial parties, and offerings of lanterns are presented to the gods at the temples. The festival of the god of the north pole, and the festival of the starry god of the south pole, are also kept. On a certain day, Tsew-Kwan, the god of the kitchen, is supposed to ascend to heaven and make his report to the Gemmy Imperial August Ruler. Every family is supposed to have one of these tutelary deities,—kitchen gods, or gods of the furnace, as they are called,—and it is his business to look after the welfare of the household, and to report annually to the Supreme Ruler on the conduct of the domestics. He ascends to heaven and gives in his report to Shang-te, and is supposed to be absent several days on this important business. During the absence of his godship, the cook of the family thinks himself privileged to steal and pilfer as much as he pleases, as there is no one to look after him. The day of the departure of this god is celebrated, and, on the day of his return, he is welcomed back to earth again by the burning of incense, and the firing of crackers.

The dragon-boat festival happens in mid-summer, and is a season of great excitement. A long

narrow boat—so narrow that only two men can sit abreast in it, each with a short paddle in his hand, and so long as to contain forty rows of two men each—and about a hundred men in all—is propelled with great velocity up and down the river. It has numerous flags flying, and presents a very gay appearance. A few men, standing in the centre of the boat, beat gongs and drums. It is only a foot in height above the water, and is gorgeously adorned on the bows and stern with the painted and carved figure of an enormous dragon. Sometimes these boats break in two at the middle, and many lives are lost. On inquiring of my Chinese teacher respecting the origin of this festival, he gave me the following account:—About 2000 years ago, there lived a young Chinese mandarin, Wut-Yune, highly respected and beloved by the people. To the grief of all he was suddenly drowned in the river. Many boats immediately rushed out in search of him, but his body was never found. Ever since that time, on the same day of the same month, the dragon-boats go out in search of him. It is something like the bewailing for Adonis, or the “weeping for Tammuz,” mentioned in Scripture. Other traditions are now connected with the custom in the popular mind, and the original one is almost forgotten except by literary men. The racing of these boats has now become a trial of swiftness between rival village clubs owning them; and after the racing there is great feasting and revelry. They are also supposed to be an expression of tumultuous

joy, for the abundance of the fruits of the earth. And, lastly, they are supposed to be efficacious in expelling plagues and pestilences from the country.

Another festival—that of meeting the spring—is a season of great joy. Two large images of clay are made for the occasion, one of a man, the other of a bullock. The chief magistrate of the district, dressed in his best robes, goes forth in solemn procession in the character of priest of spring. His business is to salute the spring. After offering the accustomed sacrifice, he waits for the approach of the man and the buffalo, who are now drawing near, borne aloft by the people. He then strikes the buffalo with a whip a few times, in token of commencing the labours of agriculture, and the populace, in a tumult of joy, stone the image and break it in pieces. Sir John Davis has remarked the resemblance between this custom, and the occasion that calls forth this procession, to that of the bull Apis among the Egyptians.

To crown the whole, there is in autumn the festival of congratulating the moon. The people interchange presents of moon-cakes, and families visit and feast with each other. In the evening, thousands of gay lanterns are suspended on lofty poles, and, dependent from these, long silk streamers float in the breeze. This spectacle is witnessed all over the crowded city, in every village, and among the boats on the rivers. Some of these lanterns are seen high in the air, attached to kites. The moon is always at full on this occasion, and shines with

great splendour. From the roof of a Chinese hong, on a moonlight night, the city now presents a very gay and brilliant appearance. Autumn has now arrived, and the labours of the harvest have been crowned with plenty. The people now salute the moon, and present each other with a kind of cakes, called moon-cakes. They are round and white like the moon, with figures of men and women painted on them, from an ancient legend of an emperor of the Tang dynasty having been translated to the moon one night, where he saw an assemblage of female divinities dancing and playing on musical instruments. All, therefore, congratulate the moon on this joyful occasion, at which, of course, the moon must feel highly flattered.¹—Then comes again the Chinese new-year, which happens in the month of February of our year. This also is a season of idolatrous observance and general festivity. It is indeed the only season during the whole twelve months of universal gaiety and total cessation from business.

The superstitions of the Chinese are in truth al-

¹ They have another superstition about the old man of the moon. They say that he binds the fates of man and wife with a scarlet thread. If two parties are destined to become man and wife, it is often said by the Chinese they will come together from the distance of ten thousand miles; if not so predestined, though face to face, they will never pair. From this superstition about the moon-god arose the ancient Chinese, custom of the bride conducting the bridegroom to the marriage chamber, leading him by a scarlet thread of silk, emblematical of the soft cords of love.—*Vide Keou Lwan Wang's Lasting Resentment, a Chinese Tale.*

most without number, and many of them are practised without any reference to either of the three religious systems already noticed. They shew clearly the belief of this people in a supposed intercourse between the visible and the invisible world, and their unhesitating faith in supernatural influences. Astrology and divination are extensively practised. Geomancy and necromancy are studied as sciences. Fortune-tellers are consulted to discover a lucky day for marriage, and soothsayers to assign a suitable spot for burial. Snake-charmers and quack-doctors deal out to the gaping multitude, charmed pills and marvellous nostrums. Spells and incantations are sought for, talismans are worn, physiognomies are studied, horoscopes are compared, nativities are calculated, and dreams are read. Charms of printed paper, containing lingual characters and other symbolical figures, are attached to the doorways, to bid avaunt to white ants and other insects. Besides preventive, there are also curative charms, which are first burnt and then swallowed in a cup of tea by the patient. Amulets are tied round the neck for warding off evil influences. Philtres are sought after by the female sex; and every man's house, family, and goods, are in one way or another put under the protection of some spell. The beautiful pagodas, so much admired in Chinese scenery, and which are generally built on romantic and commanding spots, are also superstitiously supposed to insure prosperity, and drive off noxious influences from the



SNAKE-CHARMER AND QUACK-DOCTOR.

neighbourhood. The occurrence of an eclipse is an occasion of great alarm to the Chinese. Consternation is depicted on every countenance. They suppose that a hideous dog or voracious dragon is devouring the sun; and the very name for an eclipse, in their language, is "shih jih," "the eating of the sun." Gongs and drums are now beaten, and a great clamour is raised in order to drive away the supposed monster. In the year 1832, there being an eclipse of the sun, Choo, the lieutenant-governor of Canton, went into mourning for it.

The faith which the Chinese place in their gods is great, and nothing seems to shake their confidence in the efficacy of their idolatrous and superstitious services. And yet there is also a singular want of harmony between their belief and their practice. They seem to have a mingled fear and contempt for their gods. They appear to think that the gods can do great things for their worshippers if they only would, and that the ceremonies performed in their honour ought to be efficacious; but then the gods, they also think, are sometimes absent from the idols which they usually inhabit, and roaming away in other places, or they are apt to be drowsy, and therefore need to be aroused to a sense of their duty. To judge from the pot-bellied figures of their gods, and their stupid, sleepy countenances, it is not wonderful that the Chinese should think it necessary to strike bells, and beat gongs and drums, in order to wake them up, that they

may hear the prayers offered to them, and diligently attend to the wants of their worshippers.

But they sometimes take even greater liberties with the gods than these. The following facts will shew the extraordinary and contradictory sentiments entertained by them towards their gods. A few years ago, one of the highest mandarins at Canton, dressed in his official robes, and followed by numerous attendants, paid a visit to one of the temples in that city, in a time of great drought and distress for want of rain; and, in the presence of the god of rain, began to upbraid him, saying,—“ You think that we are mocking you, and merely telling lies when we complain of the severe drought and the great heat of the sun! We have had no rain for eight months, and we are afraid that if rain does not come soon, the people will have no rice to eat. The earth is parched and burnt up, but how can you know, seated in your cool niche in the temple, that the sky is hot, and the ground thirsty?” So they tied a rope round the neck of the god, and dragged him out into the open air, that he might feel the scorching rays of the sun, and be roused up out of his lethargy, so as to give the people rain. The mandarin, meanwhile, sat cooling himself in the temple. How true it is, that “ they that make them are like unto them,” as stupid and imbruted as the idols themselves, “ and so is every one that trusteth in them.” It is related by Lieut. Murray, of the 18th Royal Irish, that during the British expedition in 1841, the Chinese

in the northern cities, so far from being offended when the gods were touched or moved, used to laugh heartily, when, as it sometimes happened, the gods had to be removed out of the way, to make room for the British soldiers. It is well known also, that Chinese mandarins, when travelling through the country, frequently take up their quarters for the night in any temple that may afford them accommodation. It is no uncommon thing, therefore, when a mandarin, supposed to be of a rank higher than certain of the gods in these temples, makes his appearance and claims a night's lodging, for the gods to be taken down for the night from their elevation, and put aside in some obscure place, until the departure of the great man. And as another proof of the little reverence which the Chinese entertain for their gods, it may be mentioned that in many of the village temples, idlers and beggars may be found smoking and gambling all day long, in the presence of the gods.

It is, at the same time, both affecting and ludicrous to notice the different ways in which the faith in their idolatries and superstitions manifests itself, and the singular practices to which it leads them. I have seen a woman, bowed down with grief, kneeling and throwing herself on the ground before the gods, supplicating a favourable answer to her prayers, casting the "*keen pei*," or divining-sticks in the air, to ascertain the reply to her petitions; and, when, from her grief-stricken and dejected looks, the answer had apparently been unpropitious, proceeding to

burn incense with all solemnity before the gods, beseechingly turning her eyes towards them, and again imploring the favour which she had at first asked. By the roadsides, also, small shrines are frequently to be met with. On one of the shrines at Canton there is the inscription, "Ask, and ye shall receive," and groups of women may often be seen kneeling before it, lighting incense-sticks, burning gilt paper, and throwing the divining-sticks. The "*keen-pei*" are two twisted pieces of bamboo root, each having both a round and a flat side. If both pieces fall to the ground with the round side uppermost, the response is deemed unfavourable. If both present the flat side, it is still unsatisfactory. But if one presents the round side, and the other the flat side, then it is supposed that the request of the worshipper is granted. When a child is suffering from fever or delirium, the father goes to the door of the house, burns a paper figure of a certain god in the open air, and, after lighting a candle in a lantern which he holds in his hand, calls, in a plaintive, beseeching tone, on the wandering spirit of his child, to return. "Come home," he cries, naming him; and the mother, watching over the child within, responds "He's coming home." This they continue doing until the delirium subsides. The candle is supposed to light the child's spirit back. There is a god called Lau-pan, worshipped by masons, carpenters, and bricklayers. He is said to have invented rules and measures. When the builders proceed to raise a large



THROWING THE KEEN-PEL.

stone to any considerable height in a building, they give a simultaneous shout, calling on the assistance of Lau-pan. They firmly believe that at the critical moment he comes to their aid, for lo! the stone is raised to its destined place. The united effort which they themselves put forth accomplishes the result, but still it is all ascribed to the timely aid of the god.

A singular manifestation of faith in Buddhist superstitions, is to be found in the maintenance of the sacred pigs in one of the courts of the great Buddhist temple. Several swine, well kept and abundantly fed, are placed there by persons who make great pretensions to sanctity, in order to testify their abhorrence of the practice of killing animals for food. It is probably also by way of atonement for sins committed against the pig race in general, and as a slight acknowledgment for the great quantity of pork constantly consumed by the Chinese. These favoured pigs are endowed with a sum of money, so as to secure that they shall be comfortably fed and lodged all their days. One of the prohibitions of the Buddhist creed is against the taking away of animal life, but it is little attended to, for the Chinese eat anything and everything, in the shape of food, that comes in their way. A small Buddhist ballad contains "the cow's lament" on this subject. The words are arranged in the form of a cow, with a herd-boy leading it. The grievances of oxen in general are here set forth. The hardships of their lot, in being com-

pelled to toil and work all their days, and plough the fields as long as their strength lasts, are pathetically bewailed. Then follows a direful complaint against all those unnatural owners of cows who at last kill them, eat their flesh, and stretch out their hides for making drums, by which the spirits and ghosts of earth are made to quake. It concludes by imprecating a curse upon such persons, and by expressing a hope that the next time they are born into the world, they may all become ploughman's cows.

The motives from which the Chinese serve their gods, and follow all these superstitions, are entirely selfish and worldly. It is either for the purpose of propitiating angry and malignant spirits, or in order to obtain some temporal blessing from the better class of gods. In the summer of 1844, I saw the villagers in a certain district assembling together for the worship of Kwei-Hwang, the king of devils, an uncouth-looking figure, hideously painted, made of paper upon a wooden framework, and seated upon a paper horse. The people laughed and shouted with merriment, when they saw the foreign teachers advancing to gaze at this extraordinary spectacle. They were beating gongs and cymbals, to please and delight the ears of this infernal deity, and to avert his anger. The numerous acts of worship which the Chinese perform in private have also all the same end in view, namely, a wish in part to please the gods, but above all, and chiefly, a wish to get on in the world. Although the Chinese seldom go to

the temples, they carefully serve the *Shin*, or spirits, in private. Every family has its household gods, like the Lares and Penates of the Romans. Libations and offerings are regularly presented, and I have been assured by a native scholar that there are many persons in China, who in eating their food, lay aside a small portion of rice, as an offering to the Discoverer of grain and the Founder of husbandry. This must remind the classical reader of the libations presented to the gods by the Romans at the commencement of their feasts.

In a conspicuous place in every dwelling, there is to be seen a large sheet of strong red-coloured paper, about two yards in length, suspended on the wall, with the word "*Shin*" inscribed on it in large characters. Offerings of tea and incense are set before the spirits thus honoured, by the inmates of the house. Besides this, a small recess, in the form of a shrine, is built in the outer wall of every house, and a similar one inside the house, for the worship of the inferior deities. It is calculated that every man, woman, and child in China, spends on an average a dollar each annually, for incense sticks, gilt paper, and for the support of idolatry in general. Every shopkeeper has a picture of the god of wealth hung up in a conspicuous part of his shop, and on certain occasions he puts on his best robes, and bows himself before the god, that he may obtain a good run of business for the day. Every boat, amongst the thousands of boats on the

Canton river, from the largest to the smallest, has also its little shrine, and before the gods are set fruits, sweetmeats, and tea in tiny cups. Fragrant incense, made from powdered sandal-wood, also smokes and burns, and the gods are supposed to be greatly flattered and delighted with all these marks of attention.

Another ceremony, which may be called their evening worship, is the burning of a piece of gilt paper, waving it up and down in the air a few times, and then throwing it into the water. Their worldly prosperity is supposed to depend upon the due performance of these ceremonies. But their behaviour in worshipping the gods is often characterized by great irreverence. The money spent in these rites is regarded as an investment, and the chief thing looked at is what it will bring. These ceremonies must, therefore, be performed, but the task of burning and waving the paper for the propitiation of the spirits, is from sheer indolence often deputed to the youngest boy on board the vessel, or the lighting of the incense sticks to any servant of the family; as I have seen, in a village near Calcutta, the youngest girl in the family sent out to strike the gong which hung suspended from a tree at the cottage door, this too being the whole of their evening worship. A ship's crew often sends a deputation of their number to one of the temples, to pray for success in the voyage, and to make a small offering of money as a present to the god. When a vessel returns from a distant voyage,

guns and crackers are fired, by way of returning thanks for the fortunate adventure, and to please and tickle the ears of the gods.

The gods must sometimes be puzzled to comply with all the whims and wishes of their votaries. The following story, from the Indo-Chinese Gleaner, shews what the Chinese think the gods have to do:—"The demi-god, Kwan-foo, being absent from his court one day, was told, on his return, by the officer in waiting, that four persons had prayed to him for things incompatible with each other. A gardener, whose peach-trees were in blossom, desired that the east wind might not blow, lest it should blast the trees. A sailor, who wished to proceed up the Yang-tsze-keang against the stream, prayed for an easterly gale. A traveller prayed for fair weather, and a husbandman for rain. Kwan-foo said something about the impossibility of complying with everybody's wishes. However, in the present dilemma, he directed that the east wind should blow only up the river, but not on the garden, and that the rain should fall at night, and not in the day-time." Hence the saying, "It is a hard thing to be a god."

Those ceremonies are performed chiefly by the people themselves, without the aid of the priests, whose assistance is never called in except on extraordinary occasions. The people never go to a temple except on a special errand. A Chinese seen-sang, or teacher, was on one occasion asked by me how often he worshipped the gods? He

said, "Once a-year he went to the temple—no," he added, correcting himself, "I go twice every year; but we do not approve of the women and some other persons going to the temples so often, and paying the gods so much attention; it is really flattering the gods far too much." This remark of a Chinese scholar shews the contempt which the learned entertain for the superstitions of the vulgar. The reply of a poor barber, to whom I put the same question, was equally characteristic of his class, and of the worldly-minded matter-of-fact Chinese in general. On being asked if he worshipped the gods, "No," he said, "I cannot afford it, for it requires more than a hundred tseen (fourpence) for candles and incense every time I go to the temple." As an excuse, however, he added, that he had to support both his parents. When they do visit the temples, it is generally for the sake of obtaining some worldly blessing. When sickness occurs in a family, they sometimes call in two or three physicians, each of whom writes out a prescription, and then a member of the family takes the prescriptions to a neighbouring temple, and consults by lots which of them will be the best. Women go to pray for children, health, and happiness; men, though more rarely, go to seek wealth, honours, and old age; gamblers, to obtain good luck in their profession; and pirates, to sue for success in their piratical expeditions. All their desires, and all their hopes, are bounded by this world. An old Chinese gentleman at Canton was asked, a few years ago,

what gods he worshipped? He replied, that "he did not now worship any of the gods—he had given up worshipping the gods." "And why so?" "Why," he said, very gravely, "because I have already made my fortune, and do not need to worship them any more."

ANCESTOR WORSHIP.

The sketch which we have thus endeavoured to draw of the religious opinions and customs of the Chinese would still be imperfect, if we neglected to make mention of another species of superstition, which reigns still more powerfully, and clings with far greater tenacity to the Chinese mind than all the other idolatries of the country. Ancestor worship may be called the grand idolatry of China. From education, habit, and innumerable endeared associations, it has linked and attached itself most powerfully to the heart of every Chinese. The people will readily laugh at their gods of wood, of clay, and of paper. And if, as Elijah ridiculed Baal as perchance asleep, or on a journey, or taking a walk, a stranger should in like manner scout the idea of praying to a senseless idol, which cannot help itself, the Chinese will at once join in the laugh, and count it an excellent joke at the expense of the gods. But if the idea of worshipping a man's deceased father or grandfather be called in question, they will then become grave and serious. Native Christians—for there are now some native converts in connection with Protestant

missions—at Hong-Kong and Canton, on visiting their native villages in the vicinity of Canton, will be kindly treated by their kindred and friends, even though they should refuse to worship at the village temple as of old. But when they refuse to go to the tombs of their forefathers, to do obeisance and offer oblations to the dead, the whole community would then rise in indignation at the man who was so destitute of filial respect. The eldest son of the family is expected to perform the annual ceremony of bowing and worshipping at the tombs. This explains the anxious desire of a Chinese parent to have children, and especially sons, so that, after death, his ghost may not be utterly destitute, but that he may leave behind him a descendant on earth, who will dutifully serve him, and worship his manes at the grave.¹

This singular custom takes its rise from the extraordinary ideas which the Chinese entertain on the subject of filial piety. The principle of filial obedience and veneration, carried out to a very great extent, lies at the origin of the practice of paying homage to the spirits of the departed. By abusing this principle, and carrying it to an extreme length, their parents, when dead, become gods to them. The people, old and young, men and women, resort to the tombs on a certain occasion in spring, and present offerings in the open

¹ Mencius says, "There are three things which are unfilial, but the worst of the three is to have no posterity."

air to the departed spirits. It is a deeply affecting sight, on the grave-hills at Amoy, to witness the sober grief of a devout son revering the shades of his parents, and still more so to hear the wailings and lamentations of the women as they throw themselves on the senseless clod, embracing the dust, and exclaiming, "Oh! why hast thou forsaken me? Thou hast gone to ramble among the ghosts and genii, but why hast thou left me here alone in this dusty world?" All are dressed on these occasions in their best robes, and there is every appearance of sincerity and earnestness in these religious observances.

Another ceremony performed for the dead is called the burning of the clothes. On the 15th day of the seventh month, a sort of All-Souls' Day among the Chinese, they suppose that the gates of the invisible world are thrown wide open, and that the hungry ghosts, which have been shut up and imprisoned for a whole year come rushing forth in troops to receive their annual supplies. Prayers are recited and food offered, with especial reference, in some instances, to those who have been drowned at sea. Paper clothes and paper money are then burned for the use of the spirits in the other world. Large sheets of variously coloured paper are made into the shape of garments of all sorts, shoes, caps, chairs, scissors, and every conceivable article of furniture; and all are despatched by the agency of fire into the invisible world. The paper money is made by taking a piece of silvered paper, and

stamping both sides of a Spanish dollar on it. It receives the impression in tolerably good relief, and is then cut out and pasted on both sides of a bit of pasteboard, so as to resemble a dollar. All these articles are sent through fire to their departed friends. The clothes and utensils are intended for the use and comfort of the ghosts, and the money is designed to enable them to pay their way in the other world. The Chinese say that the ghosts are remarkably selfish, and will not help each other, so that it becomes the duty of the living thus to supply the wants of destitute ghosts.

But even in this ceremony of feeding the ghosts, and paying homage to the spirits, the Chinese are sometimes guilty of fraud and deceit. On the tables, spread in the open air, are what appear to be large heaps of boiled rice, besides quantities of fruits and cakes. The ghosts are supposed to feed upon the invisible part, the spiritual essence of these edibles, and then the people themselves eat up afterwards the substantial part of the fare. But what seem to be heaps of rice are not really so. It is all a deception. They are merely conical erections, made of boards, covered over with a thin layer of rice. They suppose, however, that the ghosts do not know any better, that they may be deceived with impunity, and that their wants as disembodied spirits may be as easily satisfied with appearances as with realities. It may be added, that, besides the ceremonies performed on extraordinary occasions at the tombs on the hills, there

are daily offerings of sweet-smelling incense, and oblations in sacrificial vessels, presented in the ancestral temples. These temples, which are to be found in all the principal towns and cities, are filled with tablets to the memory of distinguished individuals who have formerly lived in the neighbourhood, and been remarkable for worth and talent. This is a sort of minor apotheosis, and the descendants of such individuals are, of course, highly proud of their canonized ancestry.

The custom of paying divine honours to departed ancestors, must have originated in very remote antiquity. The whole tendency of the Confucian system of duty and obedience, has tended to the production at first, and the ultimate elaboration of ancestor worship. A popular story related of one Ting-Lan, who lived under the Han dynasty about 200 years B.C., carving wooden images of his parents, and serving them as if they had been alive, may have helped to build up the system, and to strengthen the popular belief in the duty of worshipping and serving deceased parents. The story goes on to say, that, for a long time, Ting-Lan's wife would not reverence the images, and that she one day took a bodkin, and in derision pricked their fingers. Upon this a miracle took place, for blood immediately flowed from the wound; and the images, seeing Ting coming, forthwith began to weep, and shed tears. He examined into the matter, and, it is said, divorced his wife. In very ancient and barbarous times, it was the custom in

China to slaughter slaves and domestic animals on the death of distinguished persons, and also to burn the entire wardrobe, furniture, and every other article which belonged to the deceased, so that the wants of the disembodied spirit might be suitably supplied in the other world. It is related, that at the death of one of the emperors, one hundred and twenty-seven common persons, besides three noblemen of high rank, were slain; and at the death of Che Hwang Te, the emperor who built the great wall of China, all his household females and domestics were put to death and interred with him, so that he might have attendants in the future world. In the present day, however, paper houses, furnished apartments made of paper, slaves, attendants, and horses of paper, are burned at the death of rich individuals. So great are the expenses attending these ceremonies on the death of a distinguished person, in hiring priests to offer masses and chaunt prayers, in fixing, by means of geomancy, upon a lucky day on which to deposit the body in the grave, and in other superstitious observances, that it not unfrequently happens that a large fortune, which it has taken years to amass, is squandered and thrown away on a funeral.

CHAPTER III.

DIFFICULTIES IN EVANGELIZING CHINA.

NATIONAL PRIDE—VENERATION FOR THE SAGES—HOSTILITY TO
FOREIGNERS—DIFFICULTIES FROM THE NATURE OF THE CHINESE
LANGUAGE.

BESIDES the obstacles to the progress of Christianity arising from the various forms of idolatry, there are others which I now proceed to mention. The practice of ancestor-worship is so deeply rooted in the affections of the Chinese, so hallowed by custom, and entwined around all their family associations, that we may expect to find a lingering attachment to it amongst them even after their faith in their idols has been shaken, and their belief in the gospel declared. The Popish missionaries experienced great difficulties from this cause, and they had many contentions amongst themselves, respecting the degree of reverence which they should permit their converts to pay to ancestors, and the nature of the homage given to them at the tombs. These contentions at length came to such a height, that the emperor interfered, and banished the priests from the court. The persecutions which ensued against Chinese Papists is

ascribed to the fact of the Pope having sent a bull to China, authoritatively settling the controversy, and, as the Chinese said, thus presuming to intermeddle with, and alter, the customs of the country. Protestant missionaries have resolutely discountenanced and prohibited, on the part of their Chinese converts, the offering of sacrifices at the tombs. But, besides the obstacles arising from their idolatrous and superstitious customs, there are other difficulties to be met and overcome by the Christian missionary.

FIRST of all, may be mentioned the national pride and arrogance of the Chinese character, and their fancied superiority to all other nations. Imagining their own country to be the principal part of the world, and all other countries merely insignificant isles in the four seas around China, they have long been in the habit of regarding all foreigners with the most scornful and contemptuous feelings. Even the writings of Confucius and Mencius are pervaded by this spirit. They so evidently despise and dislike all foreigners, that they take no pains to conceal their disgust. A foreigner, in the estimation of the Chinese, therefore, means every thing that is base, barbarous, and hateful. This feeling is still most studiously cherished and encouraged by the government. And it was no uncommon thing, up to within the last few years, for large placards and government proclamations to be seen pasted on the walls and streets of Canton, denouncing foreigners as the vilest of beings, and

holding them up to the execration of the populace, as guilty of the most flagitious and even unnameable crimes.

And not only do they imagine that theirs is the only country under the whole heaven worthy of the name, but they also naturally and vain-gloriously presume that theirs is the only language of mankind, that the Chinese was originally the language of the human race, and that the uncouth dialects of foreign nations are but as the barbarous chatterings of beasts. Those foreigners who first went to China for the purposes of trade, being ignorant of the language, of course wished to acquire it, and the emperor, upon a representation to this effect, graciously extending "his compassion to men from afar," permitted them to study it, that they might thus be enabled to correspond with Chinese officials. And as all intercourse, commercial and diplomatic, is still carried on in their own language, they are flattered with the idea of its speedy and universal extension to the remotest nations. It is related of a missionary, still living in the north of China, that on the occasion of a visit into the interior, some years ago, the country people, seeing from his dress that he was a "red-bristled barbarian," marvelled greatly at his appearance, but expressed no astonishment at hearing him speak the Chinese language. They took it for granted that all men under heaven spoke one and the same language, and that this, as a matter of course, was Chinese.

As a natural consequence of the absurd ideas which they entertain of foreign nations, they think it impossible to learn any good thing from barbarians, and account it ridiculous in them to think of going to China to attempt to improve and instruct the Chinese people. The following passage, translated by Dr Medhurst, from a Chinese tract against the missionaries in the Straits, gives a correct view of the opinions and prejudices of the Chinese on this subject:—"It is monstrous in barbarians to attempt to improve the inhabitants of the Celestial Empire, when they are so miserably deficient themselves. Thus, introducing among the Chinese a poisonous drug (opium), for their own benefit, to the injury of others, they are deficient in benevolence. Sending their fleets and armies to rob other nations of their possessions, they can make no pretensions to rectitude. Allowing men and women to mix in society and walk arm in arm through the streets, they show that they have not the least sense of propriety. And in rejecting the doctrines of the ancient kings, they are far from displaying wisdom. Indeed truth is the only good quality to which they can lay the least claim. Deficient, therefore, in four out of the five cardinal virtues, how can they expect to renovate others? Then, while foreigners lavish money in circulating books for the renovation of the age, they make no scruple of trampling printed paper under foot, by which they shew their disrespect for the inventor of letters. Further, these would-be exhorters of

the world are themselves deficient in filial piety, forgetting their parents as soon as dead, putting them off with deal coffins only an inch thick, and never so much as once sacrificing to their manes, or burning the smallest trifle of gilt paper for their support in a future world. Lastly, they allow the rich and noble to enter office without passing through any literary examinations, and do not throw open the road to advancement to the poorest and meanest in the land. From all this it appears that foreigners are inferior to Chinese, and therefore most unfit to instruct them."

SECONDLY, Their attachment to antiquity, and the extreme veneration which they entertain for their own sages, is another obstacle. In the opinion of the Chinese, the sages were the men, and wisdom died with them; the present race of men are pigmies, but the ancients were giants; far superior to the moderns in intellect, morals, political sagacity, and in every other respect. Thousands of years ago, it was the practice of Chinese writers to declaim against the degeneracy of the age in which they lived, and constantly to refer, for their examples, to still more ancient times. Even Confucius is found harping on the same strain, and pointing to famous persons in a still more remote antiquity than himself. From the scholar of the present day to the sage of the past, all cry up the virtues and merits of antiquity, and lament the paucity of present talent and goodness. But although they bewail their own degeneracy, still they

never think of admitting their possible inferiority to foreigners. They allow that barbarians have made a few good hits, and that we got the start of them, for example, in the discovery of vaccination. But as to the productions of our sages and learned men, transcending or even equalling those of China, in point of wisdom, it would be rank heresy to suppose it. The proposition is too absurd for a Chinese to entertain for one moment. That foreigners have any sages amongst them at all, is considered as very doubtful. And when a Chinese scholar is told that it is possible to make couplets in the English language, and that we have elegant poems and books filled with æsthetic compositions, he stares incredulously, and unless restrained by politeness, he will hardly refrain from openly shewing his disgust. And should any one be found entertaining the supposition that foreigners can for a moment be compared with their own literati, "fragrant with scholarship," he should be set down as a traitor by his countrymen.

The system of education pursued in China is chiefly confined to a knowledge of the sayings and doings of Confucius. Its professed end is merely the imitation of the sages and worthies of antiquity. There are no sciences taught in their schools. The pupils incessantly commit to memory the common-places and truisms of Confucius, and the still more puerile sayings of his disciples; his journeys, the moralizing reflections he made on them, and the praises which his disciples heaped on

him ; how he was born in Keuh-fow in Shan-tung, "an unparalleled honour" conferred on such a place ; how he became "a complete constellation of excellence," and was the "equal of heaven and earth, his virtue overshadowing and pervading all things." The following is a specimen of the manner in which they sing his praises :—

"Confucius ! Confucius ! how great is Confucius !
Before Confucius, there never was a Confucius !
Since Confucius, there never has been a Confucius !
Confucius ! Confucius ! how great is Confucius !"

Accordingly, when the claims of Christianity are pressed upon the attention of a Chinese, and when he becomes convinced to a certain extent of its excellence, he supposes that he makes a very great concession indeed, when he admits that Jesus may be called the sage of the West, in like manner as Confucius is the great sage of the East.

THIRDLY, Another obstacle consists in the embittered feelings of the Chinese towards foreigners, and especially towards Englishmen, arising from recent events in their history. They are still smarting under a sense of defeat. We were spoken of in government proclamations as "contemptible sea-going imps, with their wooden dragons," that is, ships of war ; and, in a memorial, it was bitterly noticed, that "even the very beds of the people were taken by the robbers to snore upon." And not only is the late war with England bitterly remembered, but the continued contraband introduction of opium into their country, keeps alive the

hatred of intelligent and reflecting Chinese against the English name. Accordingly, the missionary is told that the bringing of the "poisonous dirt," as they call it, is contrary to the sage's words—"Do not unto others, what you do not wish done to yourself." And the taking possession of Hong-Kong by the British, is never mentioned by the Chinese, but as an act of robbery. Ever since the conquest of India by the English, the Chinese have become increasingly afraid of England, and suspicious of her designs. "That English nation, whose ruler is now a man and then a woman, its people at one time like birds and then like beasts, with dispositions more fierce and furious than the tiger or the wolf, and hearts more greedy than the snake or hog,—this people has ever stealthily devoured all the southern barbarians," &c.

The hatred and dislike with which they regard all foreigners, is of course extended to the missionary. They hate him at first, not as a teacher of doctrines, but simply as a subject of the British nation. Those foreigners who have resided at Canton, are more liable to have this fact brought unpleasantly under their observation, than residents elsewhere in China. After I had been about a year at Hong-Kong, learning the language, I went up to Canton, in the summer of 1845, and found the people very hostile and unfriendly. They had not then learned to distinguish between missionaries, and other foreigners, whose object in going to China was to fight, or make gain. The patience

and long-suffering of the Christian teacher were construed into cunning and treachery. They used to come into my house on missions of inquiry; and, after looking at me, say aside, "He's not at all a fierce-looking fellow for an Englishman." But they hesitated not to accuse me as an agent of the British government, sent out to wheedle and seduce the people, and "buy their hearts" away from the emperor. At this time, I had never even entered the British Consulate, and of course had no dealings with our officials. The evangelist, Leang-a-fah, who was with me, was denounced as a traitor, for having assisted in renting a house for the foreigner to dwell in. The house was a mile and a half from the hongs, or residences of all the other foreigners. Threats were conveyed to me, that if I would not withdraw, the house should be burned about my ears. It was reported to me, that, in the dusk of the evening, ill-disposed persons, with swords concealed under their loose garments, and whose object was supposed to be plunder, were observed in the streets. One morning, a half-consumed firebrand, eight feet in length, the fusee being charred and blackened, was found on the roof of the house. The roof was covered with dry matting, elevated on poles about a foot above the tiles, to ward off the intense heat of the sun. Fortunately, the firebrand had fallen on the tiles, through an opening in the matting. Heavy stones (Mr Roberts, an American missionary, called them rocks) were thrown on the roof during the night.

and there was nothing between the tiles and my bed. A mob assembled in the neighbourhood, to discuss the audacity of the foreigner who had thus unceremoniously settled himself amongst them. They sent a deputation to me. They tried to intimidate the landlord by threatening to burn his house in the city. The old lady, his mother, came, entreating me to go. But, to all this, I urged my right to remain, according to the terms of the treaty, which permitted foreigners to rent houses. Unfortunately, just at this time, I was compelled to visit Hong-Kong, on the business of the mission, and, in my absence, the mob entered the house, and, to Leang-a-fah's great terror, committed some outrages.

I returned immediately to Canton, and lost no time in laying the matter before the British Consul. "We do not want to mix ourselves up with the affairs of missionaries," he said. I replied, "I come to claim your protection from the violence of the mob, not as a missionary, but as a British subject." He promised to speak to the Chinese authorities, but I was left to fight it out by myself. Word was brought me by one of the servants one morning, that the people had got admission, by some means, into the chapel, which was at the front of the hong, facing the street. I immediately rushed down stairs, ran towards the front door, drove out the crowd before me, and having got hold of the two halves of the large folding-door with both my hands, drew them together; they,

meanwhile, hooting and yelling, and throwing stones, and pressing against me outside ; but as they are easily intimidated by a little determination and a bold look, I got the door finally bolted against them. A howl of rage arose in the street. They rushed to the river side, and got access by boats into the court-yard. A few respectable persons, who had accompanied them, and kept them tolerably quiet, now wanted to reason over the matter with me. I reminded them of our distinct right to rent houses and dwell in them, and of the emperor's express permission to this effect; and said, that as I had taken the house, and paid the rent, I should certainly keep it. They replied that they did not care for the emperor. "Oh then," I said, "you are the sovereign people." "Yes," they said, "we are;" and this is literally the case at Canton. The government has always been afraid of the rebellious disposition of the populace at this city. And it is this fact which has hitherto prevented the government from fulfilling their engagement, to throw open the gates of this city to the admission of foreigners.

Such were the difficulties and annoyances in the way of a missionary obtaining a peaceable settlement amongst them at first. The ringleaders on this occasion were punished and fined, and the Mandarins made restitution of the damage that had been done. But other events, concurring about this time, united in compelling me to return to Hong-Kong, to take charge of the establishment there, in

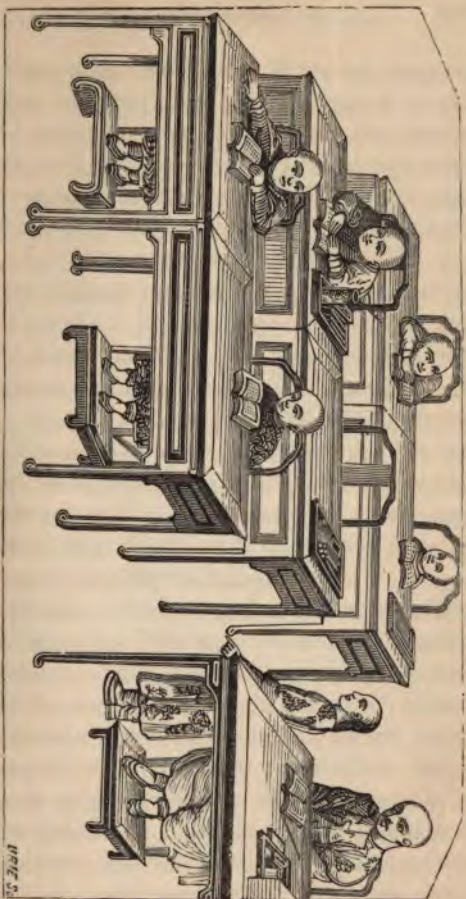
the unavoidable absence through illness, and return to England, of Drs Legge and Hobson. Happily, a considerable improvement has taken place within the fast few years, in the state of feeling towards missionaries at Canton. I dwelt subsequently with some missionary friends, two years, in our own hired house at that city, preaching and travelling in all directions without molestation.

Dangers are sometimes incurred in sailing up and down the coast, from contact with Chinese pirates. I fell into a difficulty of this sort when voyaging to Amoy, in the year 1850. The Rev. T. Gilfillan and I embarked at Hong-Kong in the Eleanor, a small vessel, carrying six guns, commanded by Captain Woodin. The Eleanor had ten rice junks under her convoy, as far as to Cap-che, but of this fact we were ignorant until we had been a day or two at sea. We very soon fell into the very midst of the pirates. A fisherman informed us, not much to our comfort, that there were a dozen large pirate ships waiting for us in the bay above us. The attack commenced one night after night-fall. Mr Gilfillan and I agreed that the peace principle would not work here, and that self defence was the first law of nature. We resolved therefore to sell our lives dearly, deeming them of more value than that of these scoundrels. A barrel of gunpowder was got out, and by candle light the pistols and blunderbusses were charged, and the cutlasses got ready. I asked the captain for the command of one of the brass guns, but he wanted to put me off with *a pistol*.

One of the pirate vessels, sent as a scout probably from the main body, by hugging the shore stole in to the bay, and began to blaze away upon our convoy, who were anchored behind us, close in-shore. A fearful cannonading now began. The cries and yells were horrible; and as our convoy returned the fire of the pirate, the balls began to fly about in all directions. Our captain was urged by the first mate, the only other European on board, to fire into them; whereupon the captain replied, that it was so dark he could not discern his friends from his foes. "Never mind," said the mate, "pepper away at them all round; it will do them all good." The pirate, however, was repulsed without our aid. On his leaving the bay we fired into him by the light of the rising moon. He evidently got our shot, for he yawed off his course and heeled about, but, soon recovering his wind, bore off and joined the rest of the pirate junks. The next day was passed in great alarm, for, by proceeding on our way up the coast, we should inevitably fall into their hands; but to our great relief H.M. war steamer *Medea* came steaming past us, having heard from the governor of Kow-lung that the pirates were prowling along this part of the coast. No sooner did the *Medea* come in sight of them, than she threw her tremendous rockets, with deadly precision, in the centre of the pirates' decks. Very speedily, ten of their junks were blown to atoms, but three escaped. Many of the pirates were killed, but two hundred were taken prisoners, and sent to Canton to get

their heads cut off. We were thus enabled to pursue our voyage in safety. It does not at all times happen, however, that a war-steamer is at hand when pirates appear. Several foreign vessels have been attacked, and foreigners in many instances have lost their lives by falling into their hands. The lamented death of the Rev. Mr Lowrie, a talented missionary of the American Board, was caused by pirates.

FOURTHLY, The extraordinary nature of the Chinese language is likely to prove an obstacle of some moment. We have already remarked on the peculiar structure of this singular language. But the most remarkable thing respecting it, is the manner in which it is spoken. The meaning of the words actually depends upon their correct intonation. Every vocable in the language is capable of being pronounced in six different tones of voice, and of conveying six meanings, totally different from each other, according to the tone given to it. Pronounced in one tone, it conveys one meaning, and is represented by one written character; pronounced in another tone, it conveys an entirely distinct meaning, and is represented in writing by another character altogether different. The correct and distinct enunciation of these tones is the chief difficulty in learning to speak the language. I have seen a native teacher beat his scholars severely for giving a false tone in reciting their lessons. These tones are stereotyped and fixed, and must be learned, as part of the word, at the same time that its form



CHINESE SCHOOL.

and signification are mastered. Moreover, they are all arranged upon system, like the notes in the gamut, and when thoroughly mastered, the theory of the tones is really beautiful. If a wrong tone, then, is given to a word in reading or in conversation, it grates upon a Chinese ear like a false note in playing the fiddle. Further, if the voice be not correctly modulated, and the words correctly intoned, not only is a jarring note pronounced, but actually a wrong word is uttered, and a different meaning conveyed from what was intended. A missionary to the Chinese, therefore, should be possessed of a musical ear. Without this, the acquisition of the spoken language will be attended by very arduous labour; and perhaps, after years of toil, he will find that he still frequently fails in correctly conveying his meaning.

A few instances of the mistakes and ambiguities constantly occurring from this remarkable similarity of Chinese sounds, will shew the extreme importance of the tones, as the only means of distinguishing between words and phrases, which, without them, would present a Babel of confusion. Some police-officers came one day to the residence of a foreigner at Canton. A riot had been occasioned by some Chinese, and several German missionaries had paid a visit to the same place about the same time. These police-officers inquired respecting the "*fan jin*;" but as these words mean either *criminals* or *foreigners*, according as they are pro-

nounced in one tone or in another, the person of whom they made the inquiry could not discover whether they were seeking the Chinese offenders or the German missionaries. Two missionaries were crossing the hills at Kow-lung, and on the top of the hill they found a small harbour, where travellers might rest and obtain tea and cakes. One of the two, newly arrived, intended to ask the keeper of the harbour if he was accustomed to sleep there, but, instead of doing so, the question really turned out to be, "have you any warm water here?" Pronounced in certain tones, "*kwan shwuy*" means "warm water," and in other tones "accustomed to sleep." The phrase, "*cha peen*," means "tea is ready," or "is tea ready?" but pronounced in certain tones, it also means "take hold of your tail;" and a Chinese actually did misunderstand it in this sense on one occasion: the tail was laid hold of and brought inquiringly round to view. Another foreigner had acquired the habit of intoning the pronoun "*ngo*," which means "I" ("*ngo tsze ke*" "I, myself") in such a way that it had the strange effect of meaning "the goose, myself." A mistake, about as startling as the above, was committed by myself when learning the language. I told my Chinese servant one day to give the dog a dish of food, *ngaou tseang*, "raw tripe;" but, as I intoned the words, they meant, to the lad's consternation, "give the dog a dish of gods." And, besides all this, there is still another difficulty arising from the use

of aspirates, for distinguishing words which have exactly the same tone. For example, *tung* and *t'ung*, the one signifying *cold* and the other *pain*, have the same tone, but different written characters. A nice ear is required at the missionary hospital to distinguish between "pain in a limb," or merely a "feeling of cold" in it, and not unfrequently physician and patient question and answer each other on a system of cross purposes.

CHAPTER IV.

ARGUMENTS FOR CHRISTIAN MISSIONS TO CHINA.

RELIGIOUS AND MORAL CONDITION OF THE CHINESE—PAST HISTORY
—PRESENT STATE AND POSITION OF CHINA—RELATIONS WITH
ENGLAND—SPREAD OF POPERY.

HAVING adduced the preceding array of obstacles and difficulties in the way of evangelizing China, we now proceed to set forth several reasons and arguments for increased effort on behalf of that country. The difficulties are great, but they are even now in some measure giving way, and, as they are all on the side of error, they must eventually be overcome. Truth must prevail, for the God of truth is on our side. Every one of the facts and statements already presented, may now be viewed as in itself an argument. The very existence of that dark and devilish idolatry which we have attempted to portray, is itself a strong reason for enlarged Christian benevolence in spreading the Gospel in China. But there are other arguments and inducements which it is the duty of Christians to consider.

FIRST, the religious and moral condition of the Chinese in the absence of a revelation, and their consequent need of that divine religion which has been graciously revealed to western nations.

After what has been already said of the religious opinions and customs of the Chinese, the question might still be asked—Is there, then, really nothing of the knowledge and worship of the true God to be found amongst the Chinese? Now, we know that God has not left himself without a witness in any nation. It is a fact, then, that in some of their most ancient books, compiled by Confucius, and still extant, mention is made of a "*Shang-Te*," or "Supreme Ruler," in like manner as some of the wisest philosophers of Greece and Rome spoke, though vaguely, of the attributes of the Divine Being. Still no notice is now taken of this Supreme Being by the mass of the Chinese people. The government of the world is popularly ascribed to "T'ien," or "Heaven," and some of the ancient philosophers speak of *Shang-Te* as being synonymous with heaven. But mention is hardly ever made of *Shang-Te* in modern Chinese writings. They say he is without form, and therefore no temples have ever been erected for his worship, and no images of him have ever been made. Temples and images there are, it is true, of several subordinate *Shang-Tes* in the Taouist mythology; but the mass of the people have no idea of any duties that they owe to the Supreme Being. It is said that Ke-ying, the Chinese plenipotentiary, when swearing an oath before the American envoy, a few years ago, appealed to the "*Che Shang-Shang-Te*," or "the Ruler who is higher than the highest;" and in one of his despatches to Sir John Davis, the late

governor of Hong-Kong, he used the following adjuration, "Shang-Te, who is above, is surely cognizant of these words." A Chinese scholar, who is now a Christian, has informed me that there are a few serious and virtuous individuals in different parts of China, who go out to the open air and worship Shang-Te, without any heathen ceremonies whatever. These, however, must be comparatively few, and supposing that there are such individuals, and admitting that they may be included in the category of those of whom Peter speaks, when he says, that "in every nation, he that feareth him, and worketh righteousness, is accepted with him;" yet, so far from using this as an argument for leaving such exceptional cases as these few inquirers, to continue groping after the true God, if haply they might find him, ought we not to regard it as a very strong reason for sending them that blessed revelation, with which we have been so long and so highly favoured?

Traces of a previous knowledge of God, once possessed by this nation, may be found in their ancient writings; but, for all useful purposes, and so far as the great body of the people are concerned, it is now practically lost. It is an undeniable fact, that the mass of the Chinese nation are now, and have been for ages, living ignorant of God and neglectful of his worship. They have not liked to retain God in their knowledge; and having begun by not liking to keep him in their mind, it has ended in an almost entire forgetfulness of him. Thus, ignorance of

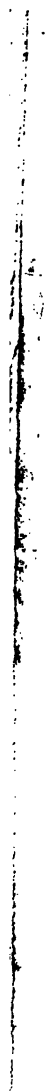
God is itself a crime, and this nation is now in that state which is both a crime and a curse to any people—namely, in a state of ignorance respecting the true God. What little knowledge the learned still entertain of his nature and of his name, is frequently mixed up with material ideas of the heavens above, which they appear to confound with the Supreme Being. And the only authentic instance certainly known of any one in China paying homage and worship to the Supreme Being, until of late years, is to be found in the singular fact of the emperor performing the annual ceremony of sacrificing to heaven. As high priest of the nation, and their representative with heaven under this patriarchal government, he goes out into the open fields twice every year, and in the view of heaven presents an offering to Shang-Te, or the Supreme Power, and offers prayers for temporal blessings on behalf of the empire. There is nothing of the nature of an expiatory sacrifice in all this. It is simply a thank-offering. There is no recognition of sin to be expiated, or of punishment to be deprecated. And yet, in the ancient annals of the empire, mention is made of a certain emperor, in a season of great drouth and famine, going out to worship heaven, and imploring that the calamities now befalling his people, if on his account, might be averted from them. He prayed that his own life might be sacrificed, that the wrath of heaven might descend upon him, but that the people might be spared. According to the Le-Ke, or book of rites and ceremonies of the empire, the emperor alone

possesses the right and authority thus to worship Supreme Heaven. The people are called ants and mosquitos, when compared with his majesty, and are counted too insignificant, therefore, to be worthy to enter into the presence of the Supreme Being. The mass of the people must content themselves with worshipping the "rabble" of false gods. It is a remarkable fact, that when the Chinese at first heard the missionaries praying in the Chinese language, and offering supplications to Shang-Te, as the true and Supreme God, in the mission chapels at Hong-Kong and Canton, they were exceedingly astonished and indignant at the audacity of the foreign barbarians in thus usurping, as they thought, the rights and prerogatives of the emperor. He alone, of all men living under heaven, had, as they supposed, any authority thus to present himself in the presence of the Supreme God.

But after all this, and these are striking facts in the history of this people, it may still be truly said that there is no worship of God as a Spirit, in spirit and in truth, amongst them, and no practical recognition of him as their moral governor. Shang-Te is often confounded with *Teen*, heaven, and the visible powers of nature. The word *Teen* is used to designate both the material heavens and the intelligent Supreme Ruler. And the imperial worship is also itself mixed and impure. The religion of the emperor is not confined to the worship of Imperial Heaven. He worships also Deceased Ancestors and Empress Earth. It is related in the history of



IDOL WORSHIP.



an emperor of the reigning dynasty, that, on the occasion of his reaching the sixtieth year of his reign, he prayed and presented sacrifices to Teen, to Shang-Te, and to Imperial Ancestors, thanked them for his long and prosperous reign, and announced to all these objects of his worship alike, as if all were on an equal dignity, his intention of now resigning his throne in favour of one of his sons, mentioning also to them all the name of his intended heir.

Further, it may confidently be affirmed that no views of moral duty, drawn from the character of the Supreme Being, and of our relations to him, ever present themselves as motives to action amongst the Chinese. They have no idea of serving God, or of loving God. They serve their living parents and rulers, deceased ancestors, and the gods and demons. But, so far from thinking that they ought to serve God from any claims that the Supreme Being has upon men, they do not even believe that this Supreme Being is their Creator. The Creator and Progenitor of the human race, according to their belief, was Pwan-Koo, a mythological personage, said to be the first man that appeared in the world after the separation of the heavens from the earth. Their theory of creation is, that the "Tae-Keih," the first principle, or "Great Extreme," produced the dual powers, the Yang and the Yin, or the male and female, active and passive powers; that before the chaos of bubbling turbid waters had subsided, these two powers were mingled and pent up as a chick

in the egg; but that when the renowned Pwan-Koo, who was the offspring of these two powers, appeared, then the heavens became separated from the earth, and the respective operations of each began. After Pwan-Koo was hatched from the primeval chaos by the dual powers, he then, it is said, settled and arranged the principles of nature, and brought to view in clear light those secondary causes by which the world is governed. There is a contradiction here, but it is of Chinese making—namely, that Pwan-Koo is himself first of all produced, and then that the work of creation, “the evolving of the heavens and the earth,” is ascribed to him. He is popularly represented as a gigantic personage. The different parts of his body are fabled to have become, after his death, the basis of all existing things. His flesh became the earth; his bones, the rocks and mountains; his blood, seas and rivers; his hair, trees and forests; and the lice on his person, birds, beasts, and men. With such a farrago of absurdity for their creed, how is it conceivable that the Chinese should ever think of homage, obedience, and love, as due from them to the Being whom they call the Supreme Ruler? Allusions to the moral government of God over the world, and sentiments expressive of the Divine justice and goodness, may be found in their most ancient writings, though far behind those comparatively exalted views of God which ancient Greek and Roman writers, from being nearer to the source of revelation, appear to have possessed;

but, in the same writings, he is also frequently spoken of as merely the vast heaven above us, and represented as a cold fate and distant abstraction, "without form, sound, savour, or tangibility," possessing no distinct personality, and ruling as an all-controlling, immense, omnipotent destiny.

Their views of Providence also shew how far removed they now are from the knowledge of the true God. Human affairs are supposed to be attended to by the inferior deities, or *Shin*, spirits supposed to throng the court of the imperial Shang-Te. These *Shin* are imagined to be occasionally guilty of carelessness and misgovernment in managing human affairs; in like manner as the mandarins, receiving their authority from the emperor, improperly administer the affairs of their governments. Sometimes it is to Shang-Te himself that the government of human affairs is ascribed, sometimes it is to Teen and the *Shin* collectively, and sometimes it is to heaven, earth, and man. The classics boldly assert that the sages are necessary to God in carrying on the government of the world, in perfecting the present system of things, and in maintaining harmony throughout the universe. They speak as if the universe could not go on without the presence and assistance of the sages. Heaven, earth, and the sages, it is said, "form a trinity." They are said to "assist heaven in producing and nourishing things," and they are called "the agents of heaven." Shang-Te is supposed to

live enshrined and secluded in unapproachable majesty, and the attributes with which he is invested in the minds of the populace are mere amplifications of the ideas which the Chinese entertain respecting their emperor. He is not even supposed by the common people to be possessed of the attributes of eternal and independent existence.¹ To illustrate the popular ignorance on this point, it may be related, that a respectable Chinese merchant at Canton, whose name is Chong-Kwa, being told by a missionary that there was only one God, burst into a loud laugh, and seemed to regard this statement as the height of absurdity; and when told further, that God had no beginning and should have no end, he gave vent to another guffaw, as if these were the strangest ideas that had ever entered his mind. In an imperial decree, issued in the year 1817, the following remarkable passage is to be found:—"At the capital, the season of rain having passed without any genial showers having fallen, the Board of Punishments is hereby ordered to examine into the cases of all the criminals sentenced to the several species of transportation and lesser punishments, and report to me distinctly what cases can be mitigated, in the hope that nature will there-

¹ The philosophers of the Sung Dynasty explained away and materialized much of what is said respecting Shang-Te in the ancient books. They spoke of him under the names of *Tae-Keik*, the Great Extreme; *Ke*, the Primordial Substance or Vapour; *Taou*, Reason; and *Le*, Destiny. The popular indifference to *Shang-Te* is, perhaps, to be ascribed to this teaching.

by be moved to confer the blessing of rain, and preserve the harmony of the seasons. Respect this." The Indo-Chinese Gleaner, commenting on this passage, says :—"Here an overruling providence is acknowledged, and that mercy is an attribute of providence. When any Chinese is asked, 'who is to be moved by these acts of clemency?' he replies, 'heaven and earth.' " Thus it ever is, that when any striking proof appears about to come to light of Chinese belief in an intelligent, superintending providence, we are immediately thrown back upon dark and hopeless materialism. I was on one occasion remonstrating with a road-side herbalist on the sin of drunkenness, as depriving man of the reason which God had given us, and as a sin with which God must necessarily be displeased. The reply was, "Who do you say will be displeased—do you mean that heaven and earth will be angry?"

The intellectual condition of the Chinese people at the present time, and for many ages past, might also be urged as a powerful argument for sending them the gospel. Their classical writings are a very dry morsel of intellectual food. The works of Mencius, it is true, present some fine specimens of reasoning.¹ But, as a whole, the productions

¹ Mencius's style of argument resembles that employed by Socrates :—"Is there any difference," said he to the king of Wei, "between killing a man with a club or with a sword?" "No," said the prince. "Between him who kills with the sword, or destroys by an inhuman tyranny?" "No," again replies the

of Confucius, Mencius, Laou-kwan, Choo-foo-tsze, and other sages and philosophers, are unsuited to the present age, and devoid of that elevated instruction which the inquiring student hungers and thirsts after. What is wanted is an entirely new literature, containing the results of European dis-

prince. "Well," said Mencius, "your kitchens are encumbered with food; your stables are full of horses; while your subjects, with emaciated countenances, are worn down with misery, or found dead of hunger in the middle of the fields. What is the difference between destroying them by the sword, or by unfeeling conduct? What kind of father to his people is he who treats his children so unfeelingly, and has less care of them than of the wild beasts he provides for?"—"I have heard," said the king of Tse one day, "that the old king Wan-Wang had a park of seven leagues in extent; can it be true?" "Nothing is more true," said Mencius. "It was," replied the prince, "an unwarranted extent." "And yet," said Mencius, "the subjects of Wan-Wang thought this park too small." "My park," said the prince, "is only four leagues, and yet my people complain of it as too large; why this difference?" "Prince," replied Confucius, "the park of Wan-Wang was of seven leagues, but it was there that all who wanted grass or wood went to seek it, as well as game. The park was common to the people and the prince. Had they not reason, therefore, to find it small? When I entered your dominions, I inquired what was particularly forbidden there, and was told of an enclosure beyond the frontiers, of four leagues in extent, where whoever should kill a stag should be punished, as if he had slain a man. This park of four leagues, therefore, is like a vast pit in the centre of your estates. Are the people wrong in finding it too large?" The king turned from left to right, and spoke of other things.—Pity that the sage who could thus discourse and admonish, should have been guilty of lying. As Confucius lied to Joo-pei, so Mencius pretended to the prince of Tse that he was sick, and could not go to see him on a certain occasion, whereas he was quite well.

covery, and scientific research, inculcating the true principles of ethics, and imbued throughout with a Christian spirit. With all their deference for their greatest sage, there is a popular story-book, called *The Miscellany of the Eastern Garden*,¹ in which Confucius is posed and puzzled by a clever boy. The sage met him one day, and seeing that he was a bright lad, began to put questions to him :—“ Can you tell, under the whole sky, what fire has no smoke, what water no fish ; what hill has no stones, what tree no branches ; what man has no wife, what woman no husband ; what cow has no calf, what mare no colt ; what is that which has not enough, and what that has an overplus ? ” The boy replied, “ A glow-worm’s fire has no smoke, and well-water no fish ; a mound of earth has no stones, and a rotten tree no branches ; genii have no wives, and fairies no husbands ; earthen cows have no calves, nor wooden mares any colts ; a winter’s day is not long enough, and a summer’s day is too long. ” Confucius sighing, said, “ How clever, how worthy ! ” And now the lad wants to put some questions to the sage :—“ Why is it that ducks can swim, cranes sing, and firs keep green in winter ? ” “ Because,” said Confucius, “ ducks have broad feet, cranes long necks, and firs strong

¹ The names of Chinese books are often fanciful and pretty. For example :—*Group of Gems* ; *Page of Diamonds* ; *Peach Blossoms Expanded* ; *Coral Forest of Ancient Lore*. One book, called the *Great Classical Collection of the Emperor Yung-lo*, is in 1400 volumes.

prince. "Well," said Mencius, "your kitchen with food; your stables are full of horses with emaciated countenances, are worn and found dead of hunger in the middle of the difference between destroying them by the conduct? What kind of father to his people, children so unfeelingly, and has less care for wild beasts he provides for?"—"I have," said Tse one day, "that the old king Wan, seven leagues in extent; can it be true?"—"true," said Mencius. "It was," replied the prince, "to that extent." "And yet," said Mencius, "Wan-Wang thought this park too small."—"true," said Tse, "is only four leagues, and yet my park is too large; why this difference?"—"Prince," said Mencius, "the park of Wan-Wang was of seven leagues in extent, where whoever should be punished, as if he had slain a man. This was therefore, is like a vast pit in the centre of the people wrong in finding it too large?"—"left to right, and spoke of other things. Who could thus discourse and admonish, should be punished." As Confucius lied to Joo-peï, so did the prince of Tse that he was sick, and on a certain occasion, whereas he was quite



CHINESE MANDARIN AND LADY.

CHINESE MERCHANT AND WIFE. P. 121.

infants floating on the river there—a sight which I have myself witnessed, while no one in the numerous boats around appeared to pay the least attention to the spectacle. Polygamy, or rather legal concubinage—for there can be only one lawful wife—produces its usual unhappy results. The very fact that a man may take to himself as many inferior wives as he pleases, though not universally acted upon, yet, sanctioned as it is by consuetudinary law, is ruinous to the peace and happiness of families. This very permission which the law gives to every man, on certain conditions, has an injurious effect not only on his own affections, but also on the actual condition of families. Jealousy, misery, and suicide, follow in its train. Domestic slavery also exists in China, and there are said to be, in the city of Canton alone, thousands of bond men and women. They are native Chinese who have sold themselves, or the children of those who have been sold into slavery. A man may sell his children, his wives, and even himself, for the payment of debts; and cases have been known of a man selling himself, that he might be enabled to bury his father in due form. The yoke of slavery is in general very mild among the Chinese.

But notwithstanding the existence of many social evils, still it cannot be denied that there is among them withal a large amount of real virtue and morality. There are numerous restraining circumstances, the pressure of which prevents the headlong outbursts of unlicensed vice and unrestrained

oppression. They have probably gone as far as any heathen nation could go, in the acquisition of correct manners and the practice of good morals, without a revelation from heaven to guide them. But the amount of wickedness is also great. It is glaringly obvious, and everywhere apparent. They are destitute of some of the strongest motives to virtue which Christians and even deists possess; and, when this is considered, it is surprising that they are not more vicious. They have no idea of being amenable to their Creator. They own the authority of a conscience, doubtless, a "*leang sin*," or "good heart," which approves of what is good and condemns what is evil, but they never dream of responsibility to the Supreme Being. They have no settled or correct views on the immortality of the soul; and they never draw any motives to virtuous conduct in the present life from anything relating to a future life. The faith of the vulgar in the transmigration of souls exercises no perceptible influence on their present behaviour;¹ and the

¹ This statement will be confirmed by all who have had any intercourse with the Chinese. And yet there are stories in their writings of future retribution, confined to this world, however, intended to act as warnings to wicked men. Such as that of a wicked statesman undergoing his punishment in Hades, and, after a variety of torments, being "ordered to be born as a woman, in which state he endured a great deal of bad treatment, so as to drive him almost to distraction;" and of a woman, to whom a certain person is represented as saying, "If you have not in this life been born as a male, it is owing to your amount of wickedness in a previous state of existence."

learned and philosophical have no distinctly defined views or hopes on the subject of a future life. So far from looking forward to a joyful immortality as the consequence and award of a well-spent life, the very expression of a wish for a future life is, in one of their most popular books, derided and denounced as covetousness. All their motives to upright and virtuous conduct in the present life are drawn from the present world, and with the present world their hopes terminate.

The following popular story will illustrate the impression that exists among the Chinese themselves of man's need of some regenerating and reforming influence. Confucius, Laou-Kwan, and Buddha, the founders of the three religious systems in China, met one day in Fairyland, and began to discuss the want of success which had attended their doctrines in the world. They resolved on taking a personal survey of the state of matters, and accordingly descended in company one day to these sublunary regions. Their purpose was to seek out some right-minded person, who might be commissioned to awaken the age. The three sages being wearied with their journey, sat down to rest not far from a fountain. Hard by was an old man sitting, guarding the fountain. The three worthies being very thirsty, Confucius and Laou-Kwan said to Buddha, "Come, Buddha, you priests are in the habit of begging; go you and ask the old man to give us a drink." Buddha went. "With pleasure," said the old man, "but first answer me a

question. It is one of your doctrines that all men are equal; how comes it then that you have different ranks in your priesthood?" Buddha was confounded, and obliged to retire without getting the water. Laou-Kwan next went. "O, certainly," said the old man, "but you Taouists have got the elixir of immortality—have you not? Why then did you not give some of it to your own father to prevent him from dying?" Laou-Kwan too was thus silenced, and returned without getting the water. Confucius next came up. "Ah!" said the old man, "you are the celebrated sage of China. I have read and admired your discourses on filial piety. You say in one of them that a man should not stray far from his home; how is it then that you have come into this uninhabited region?" Confucius too retired; and the three sages, laying their heads together, agreed that this acute and intelligent man was the very person to reform the age. So they went up in a body and proposed the task to him. "Ah!" said the old gentleman, "you don't seem to know who I am. The upper part of me, it is true, is flesh and blood, but the lower part is stone. I can talk about virtue, but I cannot follow it out." This the sages found was the character of all mankind, and so they returned in despair to the celestial regions.¹

SECONDLY, Their past history should weigh as another and powerful argument for sending them the gospel. We have spoken fully of their religi-

¹ Chinese Miscellany, 1849.

ous and moral condition at the present time. Let us now look back on them through the vista of forty centuries. Their great antiquity excites our veneration; their long seclusion from the rest of the world arouses our curiosity; their immense population our amazement; and their singular language and unique governmental polity, call forth our admiration. But let us contemplate them as they have existed for ages—alienated and estranged from their Maker. They are so large a portion of the human race, as actually to embrace a third part of mankind. They have been debarred for a longer period than any other existing heathen people from the blessings of Revelation. In this view, pity, compassion, and the yearnings of love, take the place of all other feelings. When we lift up our eyes over this populous country, with its hundreds of millions of inhabitants, ignorant of the only living and true God, and of the very name of a Saviour—the only name given amongst men whereby they can be saved—our sympathies and our commiseration become powerfully excited by the spectacle. To behold the inhabitants of this vast empire, at the close of each year of their long national existence, bowing down, as one man, to stocks and stones—giving thanks to dumb idols for the blessings which they enjoy, sensible that during the past year they have received many favours, but ignorant of the quarter from whence they have come, or of the Being to whom their thanks are due,—who can repress intense sorrow for the dishonour thus done to

the name of God, deep regret over the past history of this people, and unalleviated concern on account of their present condition and future prospects?

THIRDLY, The state and position in which this country now stands towards the rest of the world, is another call for enlarged Christian effort on their behalf. After being shut for ages against the gospel, and against every thing foreign to itself, China has been of late years, in God's providence, thrown open to the efforts of Protestant missionaries. The bulwark of national exclusiveness, which, for centuries and millenniums, prevented access to the country, and intercourse with its people, has been made to give way. The war between Great Britain and China was the means by which, in God's providence, admission for the gospel has at length been obtained into that country. God has thus made the wrath of man to praise him. Protestant missions have at length taken root in China; and though the obstacles to the progress of the gospel are numerous and peculiar, still the efforts that have been already put forth have been attended with such results as to cheer the hearts of Christians, and to warrant the hope, that should a larger missionary force be sent to this interesting and promising field, great moral changes must necessarily soon appear in the heathen aspect of the country, and numerous accessions be gained to the cause of Christianity.

FOURTHLY, Another argument may be founded on the fact, that the Nestorians introduced Christianity into China more than a thousand years ago.

And, therefore, in observing the signs of the times, and in availing ourselves of the inviting opening which now presents itself in that country, we shall only be doing what the early Christians did before us. The Nestorian missionaries entered China in the seventh century, and their cause flourished greatly till the fifteenth century. They must therefore have been there more than 800 years.¹ The pure light of Christianity, introduced by these earliest missionaries, has, however, long since ceased to shine. The only monument of their existence in China, is a remarkable stone tablet, discovered at Se-ngan-foo, by the first Jesuit missionaries. The Chinese characters engraved on it contain a summary of the principal doctrines of Christianity. Some have affected to discredit the evidence of this ancient monument. It has been asserted that the whole affair is a mere fabrication of the Jesuits. Hence, the very existence of these Nestorian Christians in China has been by some considered doubtful. I have examined the inscription, and it is the general opinion of Protestant missionaries that it contains the strongest internal evidences of its own genuineness. Jews also have been in China for many ages. So early must they have gone thither, that when the Romish priests told them at Peking that the Messiah had already come, they were much excited at the intelligence, it is said, and marvelled greatly, but would not believe it. They are known in China "as the sect that pluck

¹ Mosheim's Ecclesiastical History.

out the sinew," from the fact that, in their use of animal food, they refuse to eat a certain sinew, the one answering to the sinew of Jacob that shrank. They were visited two years ago at Kae-fung-foo, and are now in a very abject and reduced condition. Their visitors succeeded in purchasing from them some very ancient Hebrew manuscripts of the Books of Moses, which their deep poverty induced them thus to part with.

FIFTHLY, The relation in which England now stands towards China, increases the moral obligation of British Christians to send the gospel to the Chinese. We have sent them hitherto opium and cannon balls. Let us now hail them with peace and salvation. Without saying anything on the justice or the expediency of the late opium war, we may still note the fact, that the Chinese have been taught by the issue of that struggle between the two mightiest empires on the face of the globe, the humbling lesson of their inferiority to at least one other nation in the world. In those arts which give material power and physical superiority, in military skill, naval architecture, and mechanical science, they have found that they cannot cope with England. May we not hope then that they are now in a more favourable position for admitting their inferiority in other respects also? And may they not now be more ready than ever they have been before, to admit to themselves the possibility of foreign nations being possessed of many advantages of which they are destitute? Let us hope that the

gospel may soon be prized by them as the most precious boon of Heaven, and that the fact will ere long dawn upon their minds with the conviction of truth, that not only is it the greatest of all blessings, but that for its conveyance unto them they must indeed be indebted to foreign nations. Having destroyed the prestige of Chinese invincibility, it behoves England now to save China from itself, and to protect and bless its humbled foe. China, having been brought within the pale of civilized nations, and into intercourse with the rest of the world, let that country which was the means of bringing her thus forth from the seclusion of ages, now act a neighbour's and a brother's part, with humane compassion tell her sons of the blessings of Christ's salvation, and, with the officious zeal of friendship, pour healthy and vigorous instruction into their minds.

It is a fact, however, to which we cannot shut our eyes, that the peace now existing between these two nations, the greatest in some respects in the world, is constantly in danger of interruption from the increasing traffic in opium on the coasts of China. This trade, it is well known, has never been sanctioned by the Chinese government. It is therefore in fact smuggling; and the great fortunes rapidly made by some English and American merchants in this trade, are the gains of a traffic accursed in itself, and illegal and contraband as regards the laws and prohibitions of the Chinese government. It is true that the Chinese revenue

system is feeble and corrupt, and coast-guard there is none. But they have undoubtedly the right to defend their coasts against the smuggler. No one questions the right of the English revenue-cutter, to pounce upon the French smuggler laden with brandy, who might be prowling along our coasts. Should the Chinese government receive an infusion of strength, seize and confiscate English opium vessels, and incarcerate all whom they can lay hold of engaged in the traffic, what other consequences could we apprehend but a renewal of hostilities, and a repetition of the harrowing scenes occasioned by the late war? Since English merchants persist in pouring opium in vast and increasing quantities into China, ought not British Christians to be up and doing, and vigorously engaged in sending such blessings as will counteract and overcome the evil? If some of our countrymen are so greedy after gain as to cross the ocean to enter on this unhallowed traffic, should not the people of Christ shew such disinterested benevolence, as that they may be able to say to the Chinese, "We seek not yours, but you?" This is a feature in the missionary's errand which has already attracted their attention. At the bazaar chapel in Hong-Kong, a few years ago, a young man arose one evening after the service was concluded, and declared before his countrymen his conviction that the doctrines of Jesus must certainly be good, seeing that the seen-sangs who preached these doctrines came to China, not for the purpose of making gain like other foreigners, but solely to *each doctrines*, instruct men, and do good.

LASTLY. Popish error has already found its way into China, and Protestant Christians ought therefore to bestir themselves, and send Christian truth there. It is more than two hundred years since Romish missionaries first obtained a footing in that country. But, during all that time, they have never given the people the Word of God. They have never translated the entire Scriptures into the Chinese language. A Roman Catholic Commentary upon portions of the Four Gospels exists, but it is rarely seen. A copy of this work was presented to me by the Rev. Anthony Feliciani, procureur of the Propaganda at Hong-Kong, but it is not in circulation even among their own converts. Popish works in that language consist principally of missals, devotional writings, lives of the saints, lives of the Virgin, and tracts filled with lying legends, fables, and miracles. The rendering of the entire Word of God into the Chinese language, was a work and an honour reserved for Protestant missionaries. The first edition of the Scriptures was published by Drs Morrison and Milne. Various revised editions and translations have since been printed. A new translation has lately been made at Shanghae. It is the joint production of a committee of Protestant delegates from all the missionary bodies now in China. The Word of God will now be given to the Chinese in a more faithful, idiomatic, and, consequently, a more intelligible form than they have heretofore possessed.

Popery has made thousands of converts in China. At one time there were said to be five hundred thousand Chinese Papists. It is believed, however, that they are not nearly so numerous at the present day. They may again increase, and it would not be at all surprising if they did. The conversion of a Chinese from heathenism to Popery is, in most instances, little more or better than a change of one superstition for another. In becoming Papists they give up nothing. The goddess Kwan-yin, usually represented as a woman with a child in her arms, so much resembles the images of the Virgin Mary in Roman Catholic churches abroad, that converts to Popery in China see no difference between them. They frequently confound them with each other, and nothing is easier than to baptize the old goddess with a new name, and to continue to worship her as the Virgin Mary. She is represented in popular pictures with a glory round her head, like pictures of the Madonna in Roman Catholic countries. Besides, a precedent can be found in the conversion of a Roman Jupiter into the statue of St Peter at Rome. Another goddess, much worshipped by the Chinese, is called "Teen-How Shing-Moo," "Holy Mother, Queen of Heaven," the very name given by Papists to the Virgin Mary.

The Jesuits in China have published some extraordinary accounts of their own proceedings in the "Lettres Edifiantes." From these letters and reports of the missionaries themselves, it appears that they have been in the habit of employing old women

to go about the country, with a bottle of holy water concealed under their loose sleeves, for the purpose of privately sprinkling sick and dying infants, wherever they could find them, in Chinese families. They were instructed to do this by stealth, when the parents were not looking. All the infants who died after being thus baptized are of course included in the number of converts to Popery in China. Thus their numbers were swelled by thousands. The priests, in these letters, boast of the myriads they have thus brought within the pale of the Catholic Church, and into the kingdom of heaven. They even reduce the question to one of arithmetic, and calculate the cost of each soul thus saved; and, from these tabular reports, they issue appeals to their supporters in France and elsewhere, for increased liberality in maintaining these female baptists. Other practices, not so well authenticated, however, as the preceding, have been asserted of the priests, in their endeavours to win over converts to their system. Such, for instance, is their denial of the death of Christ on the cross, as a base fact in his history, and one which the Chinese would probably stumble at. Pascal, in his Provincial Letters against the Jesuits, asserts it as a fact. I have also been informed that, in times of persecution, the Popish converts, instructed by their priests, placed an image of the Virgin behind that of some of their own gods, by which it was concealed from observation. The purpose of this was, that should a mandarin come past, and suspect them of following

the foreign religion, they could point at once to the idol; but should a Roman Catholic come, they shewed him the image of the Virgin behind it. In one of the letters above mentioned, a Popish missionary gravely relates the fact of seven devils pestering a Chinese convert, who, to get rid of them, made the sign of the cross, whereupon the devils fled, "and with such precipitation, that they broke down the door of the house in their haste to escape."¹

The first Jesuit priests were received with great favour at the Imperial Court. They were men of talent and learning; they taught algebra, mathematics, and astronomy, at Peking, and one of them employed himself in casting cannon for the emperor. He gave each piece the name of a male or female saint in the Romish calendar, and had it engraved on the breech of the gun. To many of these missionaries, however, must be accorded the merit of extraordinary zeal, self-denial, and devotedness. They continued to bask in the smiles of the court for many years, till at length the Jesuit priests quarrelled with the Dominican and Franciscan monks. The subjects of difference between them respected the degree of veneration which their converts should be allowed to pay to deceased ancestors, and the proper name of God in the Chinese

¹ No wonder that the emperor Kea-King said, in an imperial edict in 1805, condemnatory of a Popish tract, containing the story of a Tartar prince carried away to hell by a legion of devils, and a revelation from heaven of the fact to his surviving lady,—“If the sects of Fuh and Taou are unworthy of belief, how much more *so is that of Europeans!*”

language. Their disputes were referred to the pope. He sent a legate to China to allay the contentions, and issued a bull authoritatively settling the points in debate. The emperor of China was indignant that any foreign potentate, even "the king of renovating instruction," as the pope was called, should presume to send his mandates into China. "Who is the pope?" he said. "The pope commands. Who is he that he should thus send his decrees to my country? He dare not send his orders either to the English or the Dutch, and yet he takes upon himself to command my subjects, and to subject China to his authority!" A persecution was raised, and the priests were ordered to leave the kingdom. It was continued under several successive emperors, and Popish missions remained in a depressed state until, on the termination of the late war, toleration was demanded and conceded to the Christian faith. Another circumstance which exasperated patriotic Chinese against the Jesuits, was the fact that they had constructed a map, and drawn up a survey of the whole empire. It was urged that the usurping foreigners were parcelling out the country for themselves, expecting by and by to take possession of it, and already beginning to look upon it as their own. Then the persecution raged more fiercely. Now, however, Papists and Protestants are alike freely permitted to propagate their respective tenets. The Chinese Government, nevertheless, still retains a jealousy of Popery. Eight years ago, the governor of Shanghae, hearing that

Count de Besi, the Romish bishop at that place, had made a proclamation to the Roman Catholics throughout two provinces, calling on them to obey certain injunctions, and subscribing himself as the spiritual ruler in these districts, exclaimed, "This fellow takes to himself more power and authority than I myself possess;"—and the governor of a province in China is really as great, and powerful, and absolute a ruler, over the twenty or thirty millions of people under him, as any monarch in Europe, with the exception of being answerable to the emperor for the exercise of his authority.

Within the last ten years Popery has been making great efforts to recover its lost ground, and to renew and extend its influence in China. Numerous priests have been sent out, all sorts of tricks and stratagems have been resorted to, and all are considered lawful in accomplishing this high enterprise. In a letter addressed to the missionaries at Hong-Kong in 1844, Dr Medhurst writes, that he was mistaken for the British consul on one occasion by a Popish priest there. This priest told him, as if in confidence, that their converts were not required to keep the Sabbath-day at all differently from any other day of the week, and that this measure was necessary at present lest the attention of the mandarins should be too much drawn to their proceedings. As an illustration of the calumnies which they spread respecting Protestantism, the following curious account of the origin of the Protestant faith may be here given. It was

learned from a convert to Popery after the arrival of two priests in Canton. According to this account, Henry the Eighth, wanting to marry two wives, and the pope refusing to agree to it, Henry said, "Very well, we won't have your religion any more;" and so the English took to the Protestant religion. Some of the priests who penetrate in disguise into the interior, boast on their return of the lies they have told, and the deceptions they have practised, in making their way through the country. According to the treaty, foreigners are forbidden to enter the interior, and are restricted to the five ports. Journeys are frequently made by foreigners a considerable way from these five cities into the country, but the prescribed limit is as far as it is possible to go and return again within twenty-four hours. These priests, however, assume the Chinese dress, wear a tail, and put on coloured spectacles to conceal the light shade of their eyes. When questioned by the mandarins whether they are really natives of China or not, they boldly say, yes; when asked what is their native place, they name a certain place, and say they were born there; and when some doubt still exists in the mind of the mandarin from a peculiarity in their speech, and he therefore politely requests that the spectacles may be removed, they then beg to be excused, as they have got a weakness in their eyes.

Not only has Popish error had the start of Protestant truth in China, but the religion of the False

Prophet has also found its way thither. Chinese Mohammedans are to be found in many of the principal towns and cities. Falsehood and error may thus get the start of truth, but they cannot stand against it. They have in this instance preceded the pure gospel, but we know that they cannot compete with it; for it is the truth of God, and it must prevail. Let Christians then only do what lies within their power, and that is now much, for the dissemination of a pure faith in that long benighted land. The workings of these false systems are the same in China as they are everywhere else; and when those who have imbibed Popish errors come within the reach of Evangelical truth, they have much to unlearn. A few years ago, a Chinese at the Missionary Hospital, began to kowtow, or knock head, before me, and after being raised upon his feet, besought me to forgive his sins, to save his soul, to baptize him, and thus open the door of salvation for him. Being interrogated as to how he came to employ such extraordinary language, he replied that he had acquired these notions of the power of Christian teachers, from mingling with Portuguese and Chinese Papists at Macao. Hearing the gospel preached at the Medical Hospital, he now desired to become a Christian. After receiving instruction for some months, and giving tokens of his earnestness and sincerity, he was at length baptized, and is now a member of the native church at Canton.

There is much in Chinese idolatry that will easily

blend and mingle with Popery, and to which Popery will naturally adapt itself. A missionary, on a visit to a temple, turned to a Chinese present, and asked how he, a man, could worship a senseless idol like that before him. It had eyes, but saw not, and ears, but heard not. The reply of the Chinese was, that he did not pray to the block of wood, but to the *shin* or *spirit*, popularly speaking, the God, supposed to inhabit the image. This excuse is entirely in harmony with the extenuating pleas of Papists for worshipping images. There is an altar at Shanghae, built of stone, containing a tablet, on which is represented the Chinese imperial dragon, with the name of the Virgin Mary in the centre. A small Roman Catholic medal, about the size of a farthing, has been found among the converts at Hong-Kong, containing this inscription in Chinese characters, "O Mary! who from the womb wast without original sin, we beg of thee, O protectress, to pray for us!" On the obverse was a cross, and the letter M. in English. Roman Catholics cry out vehemently against the charge of idolatry which we bring against them. We certainly cannot allow that their system is Christianity, for we clearly see that it is, in China, and everywhere else, Mariolatry, or the worship of Mary.

CHAPTER V.

ENCOURAGEMENTS TO ENLARGED EFFORT.

INCREASED FACILITIES—CHARACTER OF THE CHINESE—ABUNDANT MATERIALS TO WORK WITH—PAST EXPERIENCE OF PROTESTANT MISSIONS.

MY object in this chapter is to bring into one view, the peculiar encouragements to more extensive missionary exertions on behalf of the Chinese.

THE FIRST that we shall mention consists in the increased facilities that now exist for extended effort. China is now comparatively open, and the Christian church is, as it were, invited to enter in, and take possession of the land, in the name of Christ. In the Imperial Edict, tolerating Christianity, it was declared that the doctrines of Jesus were virtuous and excellent in their tendency, "their principal object being to exhort to virtue and to repress vice." Persecution is no longer to be feared. Unlimited permission is now given to the Chinese to profess Christianity. Chinese Christians had formerly no security for their lives. Leang-a-fah, an aged evangelist at Canton, had to flee, about twenty years ago, in the dead of the night, from

the mandarins who sought to take his head. He took refuge in Malacca, where he remained some years. After the termination of the war, he returned to China, but continued to be harassed by the threats of informers, who kept his life in fear and jeopardy. About the same time that he fled, leaving his family behind him, the son of another venerable preacher now at Hong-Kong, and whose name is Wut-Ngong, was taken and put in prison, where he languished and died. But since the promulgation of the Imperial Rescript in 1845, the converts live in peace and security. We cannot help exclaiming—"What hath God wrought?" "The Lord hath done great things for us, whereof we are glad." "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will."

Further, the disposition of the people towards the missionaries has improved within the last few years. If indignities are occasionally offered to them, it is generally in their character as foreigners simply, and not as teachers. They now understand the missionary's business and motives, and they now apply to him the title of Seen-sang 先生 or first-born, the name by which their own teachers are addressed. Learning is venerated in China, and scholars are highly esteemed. Ten years ago the Chinese at Canton scarcely knew the name of Jesus; now it is in the mouth of every one. Till that time the character and aims of missionaries were misunderstood; now they are called Jesus's

men. Then there was only one missionary living amongst them at any distance from the factories or residences of the merchants; now there are a dozen missionaries in different parts of the suburbs, wholly surrounded by the Chinese population, and dwelling in quietness and safety. To shew the altered and improved state of feeling that has been going on, an incident that occurred about the time of the attack on the Bogue forts, and the seizure of Canton, by Sir John Davis, a few years ago, may be mentioned. The foreign residents were fleeing from Canton, to take refuge among the shipping at Whampoa, when an American missionary was observed, in one of the small *sampans* or boats, with some of his pupils, also going down to Whampoa. Some Chinese in the neighbouring boats, as soon as they saw him, cried out—"Here is a foreign devil—come, let us kill him." But the people in the boat in which he was, said—"No, you shall not injure this man; this is a Seen-sang." When they heard this they allowed him to pass unharmed.

In going about preaching, a foreigner is sometimes subjected to opprobrious language, but the best way to deal with it is to take it good-humouredly and not get angry. He will be occasionally called a devil; but it is only necessary to stretch out his hand and ask, "Has a devil got flesh and blood like that?" "You are a '*hung-mow*'" (red pate) was sometimes said to me. "Of course," I said, taking off my hat, "don't you see how red my

hair is?" "Well," they said, "it is not so red after all." "You are a '*fan-kwei*'" (foreign devil) shouted a crowd of brawny workers in a tea-factory one day. "The worse for you," I said, "that you have seen a devil." This retort pleased them greatly. They took my books and treated me kindly, and I departed in great popularity with these rude fellows.

But, besides the favourable eye with which the government regards Christianity, and the improved state of feeling amongst the people, other facilities for carrying on the work might be mentioned; increased facilities, for example, for acquiring the language, for moving about freely amongst the people, for conversing with influential and official persons, for circulating tracts, for multiplying copies of the Scriptures, and other Christian books, by means of English printing-presses and stereotype plates, for gathering the young of both sexes into schools, and training them up in a knowledge of Christianity, and for preaching the gospel in towns and hamlets, and in chapels in the large cities. These exist now to an extent that would have gladdened the heart of the first Protestant missionaries. In these respects, missionaries at the present day are in a much more improved position than that which their predecessors occupied. Dictionaries, chrestomathies, and grammars, are now multiplied. The services of native professional men may now be more easily obtained as teachers; and the missionary does not now need to fear either the

one-half of the human race, accessible through one written language, and unto whom the Word of God is now ready to be conveyed.

SECONDLY, Let us now attend to some considerations of a peculiarly encouraging nature, drawn from their national character. Viewed in certain aspects, this nation appears like a field "white already to harvest;" and no one can attentively regard it without believing that it is one of the most promising, and most inviting fields for missionary labour, in the world. First of all, they are a people remarkable for shrewdness, good sense, and intelligence; not so acute and metaphysical as the Hindoos, but still capable of reasoning and judging correctly, and also more accessible to reason and open to conviction. Many popular aphorisms might be quoted, to shew the amount of practical wisdom amongst them. The Chinese venerate these sayings of their sages, as embodying the wisdom of which their nation is so proud. Good sense and superior wisdom, wherever found, are acknowledged and respected. May we not hope, therefore, that they will readily perceive, and candidly admit the superior excellence of God's word and of Christ's gospel, when these are presented to them? The usual vices inherent in depraved human nature, must of course be met and contended with in the Chinese, and their keen covetousness has already observed of Christianity, that it is a religion which does not cost a man much.

It was said by Lord Bacon, that the genius, wit,

and spirit of a nation, are discovered in their proverbs. The following list of Chinese proverbial sayings will, it is believed, be found new and interesting :—

1. Prosperity is a blessing to the good, but a curse to the evil.

2. Better be upright with poverty than depraved with abundance.

3. He whose virtue exceeds his talents is the good man ; he whose talents exceed his virtues is the fool.

4. Vast chasms may be filled, but the heart of man is never satisfied.

5. If you love your son, give him plenty of the cudgel ; if you hate him, cram him with dainties.

6. Kind feeling may be paid with kind feeling, but debts must be paid with hard cash.

7. Doubt and distraction are on earth, but the brightness of truth is in heaven.

8. A word once uttered, a four-horse carriage cannot overtake and recal it.

9. In length of days a man's heart may be seen, but not by a short acquaintance.

10. In this world, an open, laughing mouth is rarely to be seen ; therefore be contented with a little good.

11. They who respect themselves will be honoured ; but, dis-esteeming ourselves, we shall be despised.

12. Hear both, and all will be clear ; hear one side, and you'll be in the dark.

13. Imperial heaven does not reject the penitent hearted person.

14. In the morning it is difficult to be surety for the evening.

15. It is foolish to borrow trouble from to-morrow.

16. Acquaintance with mandarins induces poverty, with traders riches, with priests a subscription list.

17. The highest pleasure is not equal to the study of letters.

18. He who labours with the mind governs others; he who labours with the body is governed by others.

19. To do good, and wish people to know it, is not true goodness.

20. Practising virtue, the heart is at ease, and daily better; practising deceit, the heart toils, and is daily worse.

21. Those who approach vermilion will be red, those who approach ink will be black; so people take a character from those they associate with.

22. Calamities come forth from the mouth; that is, from speaking unadvisedly.

23. From old chaff can you press out oil? so no money is to be squeezed out of a penniless person.

24. The echo of thunder resembles different accounts agreeing.

25. A gem uncut is a useless thing; a man untaught is a stupid being.

26. He who has silver has silver anxiety; he who has no silver may sleep soundly.¹

Others of a more amusing kind might be given:—

1. To paint a snake, and add legs—exaggeration.

2. To cut off a hen's head with a battle-axe—unnecessary valour.

¹ The last of these proverbs will remind the Scottish reader of a couplet in Allan Ramsay's *Gentle Shepherd*:—

“He that has just enough may soundly sleep;
The o'ercome only fashes folk to keep.”

3. To sue a flea, and catch a bite—the results of litigation.

4. To teach a monkey to climb trees—instigating a villain to do wrong.

5. A paper tiger—a boastful coward.

6. A sow chewing a shell—a specious liar with fine words in his mouth.

7. A priestly wrangle—a dispute about the twig with which to beat time.

8. A fox affecting the tiger's majesty—a pretender.

9. Turn him upside down, not a drop of ink comes out—said of an ignoramus of books.

10. Like the Ghoor-Kha playing on the flute, he does not know the use of the holes—of a stupid person.

11. He fears ghosts at the front door, and thieves at the back door—of an undecided person.

12. The drunken hermit's mind is set not on wine but on pleasant landscapes—of a hypocrite whose object is not what it seems to be.

13. A fly flying past, he knows exactly whether it be male or female—of a pretender to superior acuteness.

14. Under a bed they are kicking a shuttlecock, one cannot kick it much higher than another—of equality of talent.

15. He can cure disease, but he has no medicine for fate—of an unsuccessful practitioner, by way of apology.

16. He descends to the precipice and checks the horse—of an oration which flows freely, and stops just at the right time and place.

17. He is clothed with the stars, and covered with the moon—of an industrious person, up early and late.

18. The serpent wants to swallow the elephant—of an avaricious man, who can never have enough.

19. He climbs a tree to catch a fish—of a chatterer who chats to no purpose.

20. The dogs of Shuh barking at the sun—of those who learn little from what they see.

21. The oxen of Woo panting at the full moon—of timid people. The oxen in that country feared the heat, and seeing the moon they began to pant, supposing it to be the sun.

The shrewdness so observable in the Chinese character, and which is so much admired by themselves, is well illustrated in the following ancient story:—"Prince Heuen, of the state Tse, was deliberating with his minister Kwan-chung about attacking the state of Wei; and having ended the council, he left the court, and entered his own apartments. Now his wife, the queen, was from Wei. On seeing him, she went into the hall, and again saluting him, requested to know what crimes the Prince of Wei had been guilty of. The prince replied, 'None; why do you ask such a question?' She said, 'When I saw my lord enter, I observed that his step was high and his carriage fierce, as if he had thoughts of conquering a country; and when he saw me, I noticed that he suddenly changed his countenance, as if his thoughts were regarding the state Wei. Wherefore I inquire.' Prince Heuen assented to her request, and laid aside his intentions. On the morrow, when he had entered court, he saluted his minister, and told him to draw near. Kwan-chung said, 'Why has your majesty pardoned the state Wei?' 'The king said, 'Pray, how did

you know that I had ?' He replied, ' When my lord entered the court, his manner was respectful, and his words were grave ; and when he saw me, his countenance was as if ashamed. From these circumstances I inferred it.' ' Capital !' exclaimed the prince ; ' the empress rules within, and the statesman Kwan-chung manages without ; I have no cause for fear.' "

As an illustration of the manner in which they may be expected to reason on the comparative claims of Christianity, and their own superstitions, the case of a native doctor who came from Canton to Hong-Kong, to attend a Bible-class, a few years ago, may be mentioned. The Chinese, he observed, could not proceed to build a house without consulting for a lucky day, and attending to numerous other superstitions ; whereas foreigners, he saw, never did any thing of this sort, and yet prospered also in their undertakings. The conclusion to which he came therefore was, that these superstitions were useless and absurd. Whilst the Chinese in general repose blindly in idolatry, and connect good fortune with their superstitions, they are not slow to perceive the vanity of these delusions when pointed out to them. The Rev. Dr Legge, on the occasion of a visit to the temple of the god of riches, began to point out to the people the folly of worshipping this idol. A very ragged man in the crowd briskly stood up in defence of the god, and insisted that great benefits were to be obtained by worshipping him ; and, when asked to name those benefits, mentioned good luck,

wealth, happiness, honours, and so forth. The missionary next inquired if he were a worshipper of this god, and, upon his replying in the affirmative, it was then observed, that he must in that case be a very wealthy man, and that surely he could not have been paying court to the god of opulence so many years in vain. The shout of laughter which arose among the bystanders, at the evident confusion of the poor man, covered both him and his cause with ridicule, and shewed also how far a little reasoning, and plain common sense, may go in shaking their faith in their idols.

Further, and as another characteristic of the Chinese, it may be observed that they are not so wedded to their idolatry as some other heathen nations. There is not the same fierce religious bigotry and devoted attachment to idolatry, nor the same zeal for the honour and worship of idols, that are to be witnessed among the Hindoos. Multitudes seem to be characterized by religious indifference, and multitudes more have a mixed religion made up partly of all the three systems put together. They can plead nothing better in favour of their own systems than merely "old custom." The popular superstitions are a stupid and senseless will-worship, and when the light of Christianity is brought to bear upon them, they must fade away, as the shades of darkness before the rising sun. Their systems are effete. Their philosophy is vain. There is nothing in them all to satisfy the heart, to slake the cravings and thirstings of an immortal

soul, or to allay the anxiety of a reflecting and inquiring mind. Educated persons have long looked down with contempt upon the superstitions of the vulgar. Fo or Buddha is especially stigmatized as "a black devil;" for he was not a Chinese by birth, but an obscure Hindoo prince. His doctrines, though believed in by the many, are sometimes denounced by government, and often ridiculed by thinking men as "incapable of proof." The Buddhist priests have none of that influence over the people, which the Brahmins possess over the Hindoos. Instead of being worshipped as gods, they are in sooth generally despised, their worship neglected, and their pretensions to superior sanctity derided. A common saying among the people is, in the form of a couplet,—“Can a Ho-Shang (priest) ascend on high, and become an angel? As well might a pestle be expected to fly up to heaven.” A respectable native writer denounces the priests as “a set of ignorant, indolent, filthy ascetics, who are not worth the down of a feather to society.” It may be affirmed then, that the superstitions of the Chinese are only waiting to be overthrown by the vigorous assaults of Christian missionaries. And when the people learn that God is the Father of us all, we may confidently expect, from the experience of the past, that they will also abandon their ancestor-worship. Before the superior light and more excellent morality of the gospel, the boasted philosophy of the sages must disappear. And the more that the people are plied with the claims of

God upon their hearts, and the responsibilities which they, as guilty beings, are under to the just God, the more quickly will they begin to discover, that in the baseless moral systems of Confucius, Mencius, and Choo-foo-tsze, there is nothing to pacify the conscience, to save the soul, or lead it up to God.

Once more, not only is the reflective faculty largely at work amongst the Chinese, but a keen moral sense is also widely observable. In the case of multitudes, doubtless, conscience has become blunted, perverted, deadened, from long practice in wickedness; but many indications of its power are visible amongst them. Numerous wise and excellent proverbs are, as we have seen, to be found in their writings, and are often quoted in the common conversation of the people. Moral maxims adorn the walls of their houses, and are applied to passing events, and to the conduct of the inmates. And although some sins, which are regarded as heinous enormities in Christian countries, are esteemed as trivial offences in China, yet the great land-marks between vice and virtue are pretty clearly indicated, and departures from sobriety and justice, are marked with reproof and reprobation. A Chinese confessed to a missionary, a few years ago, at Canton, that during the whole course of his past life, before he had heard the gospel, and whilst he lived a heathen in the heart of China, whenever he did wrong he was conscious of it. There was something, he said, within him which told him that *this* was right, and that

that was wrong. Thus "they shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." The missionaries at Amoy relate that when they first went to that place, and remonstrated with the people against the horrid crime of infanticide, of which many confessed they had been guilty, and represented to them the heinous nature of the sin, and the abhorrence with which the Almighty Father of all must regard it, they seemed all at once to be filled with compunction, and said to the missionaries—"Why then did you not come sooner and tell us these things?"

Before leaving this point, the following story, taken from an admired native work, called *Neu-heo*, or *The Female Instructor*, may here be quoted—"Tsew Hoo-tsze, of Loo, married a wife, and five days after celebrating the nuptials left her, to fill an office in the state Chin, from whence he did not return for five years. As he drew near his home, on his return, he saw a woman picking mulberries, and being pleased with her looks, descended from his carriage to converse with her. The lady, however, went on picking the fruit, without stopping to look at him. Tsew said, 'You labour in the fields as hard as if it was a year of famine; you pick mulberries as if you would not bestow a glance upon a lord of the land. I have yellow gold with me, which I wish to give to you, my noble lady.' The lady replied—"Away with you, I do not wish a

man's gold.' Tsew left her and went on to his house, where he found his mother, to whom he gave the money he had brought. She ordered his wife to be called, who had gone out among the mulberries. When she came in, Tsew was much ashamed to find that it was his wife with whom he had spoken, and she began to upbraid him—' You saw a pretty face and wished to throw away your gold, the while entirely forgetting your mother ; this was very undutiful. If you do not honour your parents, you cannot be faithful to your prince ; irregular in your family, you will soon rule in your office contrary to justice ; and when filial duty and justice are neglected, trouble is not far off. I wish you to marry another.' She then went to the river, and drowned herself, leaving behind her a verse for her husband—

' My husband's affection was as thin as a leaf,
But his wife's virtue was unsullied as ice ;
My lord wished to give me yellow gold,
But your handmaid would not consent.
Now you come suddenly upon me,
And wish to join in loose converse :

For half her life who has faithfully trimmed the lonely lamp.' **

* Many moral tales are to be found scattered throughout their literature. The moral is sometimes grotesque enough, and sometimes the stories, like Marmontel's *Moral Tales*, have no moral at all. Thus—" A grimalkin, with eyes half shut, sat mewing and squalling, when two mice, seeing her a long way off, said to each other, ' The old cat is becoming reformed ; she is saying her prayers to-day ; we can go out without fear.' They had just left their hole, when puss made a spring and seized one of them, devouring him bones and all. The other jumped back to his fellows, saying, ' I just said she had half shut her eyes, and was say-



THE CANGUE, A CHINESE PUNISHMENT.

THIRDLY. Another encouragement is to be found in the abundant materials which the missionary

ing her prayers, and would now have a better heart and act well ; who'd have thought she would just then snap up one of us, not even leaving his skull ?' Moral—Some will say prayers to do wickedness, and others do no wickedness even if they do not say prayers. The lesson taught by the following is very obscure :—Two brothers bought a pair of boots, which it was agreed they should wear together. On bringing them home, the younger brother put them on, and wore them every day, so that his elder brother had no part of the wear, with which he was not at all pleased, and so got up at nights to wear them, going without sleep. The boots in a little while were quite worn out, when the younger said, 'Let us buy a new pair of boots.' The other, knitting his brow, said, 'No, unless you will let me sleep at nights ; if I can sleep, you can do it.' Moral—The proverb saith, 'In a leaky ship, or on a lean horse, people all fare alike, and get no pity.' The next is entitled, The man who was anxious about his two hundredth birthday.—An old man, both rich and honourable, whose sons and grandsons filled his hall, had a large crowd of guests assembled around his door, to congratulate him upon his hundredth birthday ; but he knit his brows as if unhappy, till the crowd asked him what he was grieving at amidst the general joy. 'I am not anxious about anything,' he replied, 'only I was thinking, that on the anniversary of my two hundredth birthday, there will be many hundreds and thousands of guests, and how shall I be able to remember them all ?' Moral—How silly thus to borrow trouble. The last has no particular moral, and is entitled, 'I don't see myself.' A foolish lictor was once carrying a criminal who had on the cangue, or wooden collar, to the magistrate's office. The prisoner was a Buddhist priest, with a shaven head. The lictor, starting on his way, and afraid lest he should forget his things on his errand, carefully noted them all in two sentences, to say over to himself, thus—

* Bundle, umbrella, cangue,
Warrant, priest, and I.'

As he went along, he repeated these two lines to himself at every

finds ready, and at hand, to work with in that country. Having spoken of the character of the people whom he will have to work upon, we now speak of the materials he will find to work with, in the shape of mythological allusion and ancient legend, curiously mixed, it is true, with absurd fable, and yet obviously bearing a strong resemblance to facts in Scripture history. Dim and confused traditions, pointing to incidents in the sacred narrative, and capable of being rendered intelligible, and reduced into a harmonious whole, only by holding them up to the clear light of revelation, are found largely scattered throughout the ancient literature of the Chinese. By directing their attention to the distinct rays which the Bible sheds on such traditional myths, the superior excellence, and divine authority of the Word of God will become apparent to the intelligent and candid inquirer.

Vestiges and traditions, for example, are to be found in their ancient lore, of the creation of man, the fall of man, and the flood; traces of expiatory sacrifices for sin; allusions to a sabbatical division

step. The priest, seeing his character, got him drunk, then shaved his hair off, put the cangue on, and then stealthily fled. On coming to, the lictor said, 'Let us wait till I examine whether everything be right. Bundle and umbrella are here.' Feeling on his neck, 'the cangue is here too, and so is the warrant.' Half scared, he cries, 'Where's the priest?' but just then rubbing the top of his head, he exclaims with glee, 'The priest is still here; but, after all, I don't see myself.' "

of time, and it is thought also by some, to the doctrine of the Trinity. The five original elements, according to Chinese cosmogonists, are water, fire, wood, metal, and earth. Water, therefore, is mentioned as the first. Now "the face of the deep," and "the face of the waters," are the first notices of the material earth in the Sacred Scriptures. Then the Chinese system goes on to speak of the separation of water and fire, the sediment from the former constituting the earth and everything earthly, and the latter producing, from its subtle parts, the sun, moon, and stars, lightning, thunder, hail, wind, &c. Now, we are informed in the Mosaic account of the creation, that, after the subsidence of the waters, and their being "gathered into one place," the "dry land" next appeared, producing grass, herbs, and fruit-trees; further, that the lights in the firmament next appeared; and then, farther on, that the waters brought forth "the moving creature that hath life," fishes of all sorts, and moreover, that "every winged fowl," that "might fly above the earth, in the open firmament of heaven," were brought forth abundantly from "the waters" also. Another Chinese tradition probably contains an obscure allusion to the order followed in creation, from the inferior animals upwards to man. The first ten days of the first month of the Chinese year are named after various animals. The first of these days is called "fowl-day." Then follow dog, pig, sheep, ox, horse, man, grain, hemp, and pea days. Now, it is a remark-

able fact, that the seventh of these days is held in the highest estimation among the Chinese. The seventh, it will be observed, is "man-day." It is regarded as the greatest of the whole, and is celebrated as a festival to the present time.

With respect to traditionary traces of the fall of man, some native descriptions of Pwan-koo, the first man, represent him as wearing an apron of leaves. A remarkable account occurs in the Taouist writings of the first intelligent being, produced by the union of the yang and the yin, or male and female principles of nature. This intelligent being is said to have gazed up into the heavens and seen a golden light shooting forth from a star and falling down to the earth. As he drew near to view this prodigy, there appeared another animated creature of the same nature with himself. This animated creature then addressed the first intelligent being in the following words, as translated by Professor Kidd: "The wings have long embraced you; on the breaking forth of the fructifying principle, I knew that you had entered into the world; and then, plucking plants, made garments to cover the inferior parts of the body." A tradition of the fall of our first parents may have been dimly remembered by those who recorded these things. Further, there is a being mentioned in ancient fabulous history, whose name was Nu-Kwa, who is said to have repaired the heavens with stones, and in whom some have been disposed to trace a resemblance to Eve.

The weekly Sabbath is supposed to be alluded to in the writings of Fuh-he. According to Chinese annals, after Pwan-koo, and the sovereigns supposed to have existed in the celestial, terrestrial, and human dynasties, there arose Fuh-he, "the sacrificer," or the "slaughterer of sacrificial victims." He was so called because of his having instituted and taught the rites of sacrifice. He is also said to have instructed the people in the arts of life, and to have gathered them together under the rules of civil government. He regulated the times and seasons, and the usages of domestic life. He also cultivated music, and invented the Chinese written characters. He is regarded as a most illustrious patriarch. History speaks of him as the first real monarch; and he is supposed to have lived considerably more than four thousand years ago. Now, in a work called the "Yih-king," or "Book of Diagrams," sometimes also called the "Book of Changes," ascribed to Fuh-he, compiled by Confucius, and still extant in China, the following remarkable sentence is to be found:—"Every seven days comes the revolution,"—that is, of the heavenly bodies, as generally explained by Chinese scholars. This singular passage was first pointed out to me by my former esteemed colleague, the Rev. Dr Legge at Hong-Kong. It is deserving of universal attention, as containing, in all probability, the most ancient allusion in profane history to the division of time into periods of seven days, on the completion of the six days' work of crea-

tion. A singular fact respecting Chinese almanacks at the present day is, that there are four names in them applicable, during the course of each lunar month, to those days which answer to our Sundays. No notice is taken of the natural mode which the lunar month offers for a division of time into weeks of seven days. But these four days, with their Chinese names, are now beginning to be known as answering exactly to the days of Christian worship.¹

With respect to the Chinese flood, the learned have found a difficulty in admitting its identity with that recorded in Scripture, from the apparent impossibility of harmonizing the dates of the respective occurrences. There are, however, some very striking resemblances between Noah's flood and that of Yu in Chinese writings. Both represent the waters as gradually rising above the highest mountains. The emperor Yaou is represented in the Shoo-King as speaking thus :—"The waters are one vast and extensive sheet, causing devastation and destruction all around. They swell high, overflow their banks, cover the tops of the highest mountains, and, increasing yet more and more, will at length reach to the heavens. Who, amongst the common people, is able to direct the waters into

¹ The Christian leaders in the patriot army now marching through China have recently made the following proclamation :—"Every time that the four days of the twenty-eight constellations, called Heu, Fang, Sing, and Maou, occur, is to be observed as a day of worship."

their proper courses!" Yu-Shun, Yao's successor on the throne of China, is next spoken of. His extreme virtue is praised. His extraordinary self-denial and painful labours in adjusting the waters and directing them to their proper channels, are enlarged upon. He drove the serpents and dragons into the marshes, cut nine courses for the waters to flow into the sea, and removed the obstacles that checked the rivers. Thus, it is said, dangers were removed to a distance, and men lived on dry ground. He was said to have been eight years abroad, regulating the waters, and so absorbed was he with his work, that he passed his own door thrice, but did not enter during all that time. These accounts certainly bear more resemblance to the remains and effects of the flood than to the flood itself. The descendants of Noah, on wandering to China after the flood, probably found it, on the subsidence of the waters, still exhibiting traces of that tremendous event. The true flood is therefore, in all probability, here alluded to, and fact and fable have been in succeeding ages blended together. Allusion is also made, in another ancient Chinese writing, to one who is called "His Imperial Reverence," who, it is said, made rafts and boats, by which the people might cross the seas and rivers, and go to other places. A popular superstition still exists among the Chinese, containing, apparently, an allusion to the disasters of the flood. On the day called "man-day"—that is, the day on which man was supposed to be created, the seventh in

Chinese accounts—the people consider it unlucky to sweep their houses, so as to avoid all allusion “to the sweeping of man and of his food to destruction.” It is also related, that in the time of Yu, wine was first made by a man of the name E-Teih; but that, when Yu had tasted it, he condemned the use of it, and remarked that nations would yet be ruined by it. Noah pressing the juice of the grape may here be alluded to.

One or two other remarkable facts may be here noticed. About the same time that the seven years of famine are recorded to have happened in Egypt, there was also a period of seven years continuous drought and distress in China. This was in the Shang dynasty, and we shall have occasion to make some further remarks on this event when we come to speak of the existence of sacrifices in ancient times. Another pleasing and interesting coincidence is also noticeable from Chinese chronology. Chinese emperors, it is known, when they die receive a historical name different from that by which they have been called in their lifetime. By these posthumous titles they are known and spoken of in future times. The custom of giving these “Temple Titles,” as they are called, originated with the Chow dynasty in the year 1122 B.C. They are inscribed on tablets, and deposited in the temple; and they generally point out some feature in the deceased monarch’s character, or some striking characteristic of his reign. For example, “Woo-wang,” “The Martial Emperor,” famed for his

prowess; and "Wan-Te," "The Literary King," because in his days paper was invented. Now it is recorded that in the first year of the Christian era a new emperor ascended the throne. He was the 12th of the Han dynasty, and after his death he received the name of "Ping-Te," or "Prince of Peace," by which he is now known to history. Thus it appears that, on the advent of Immanuel into the world, not only was the temple of Janus shut, but the whole world, in a wider sense than has been hitherto supposed, was at peace.

Something like a trinity of superior powers appears to be recognised in each of the three sects in China—the mystic or philosophical, the learned or political, and the vulgar and superstitious. In the sect of Taou, there are "The Three Pure Ones," dividing the government of the universe amongst them, and together constituting one essence, of which Taou, or Eternal Reason, is the basis. Upon this, Le Compte says, that "the founder of this system constantly repeated, as the basis of all true wisdom, the maxim, that the Eternal Reason produced one, one produced two, two produced three, and three produced all things; a plain proof," he thinks, "that the sage must have had some obscure notions of the Trinity." In the Confucian system, again, there is the triad power of heaven, earth, and man. Imperial Heaven, and Queen Earth, embodiments of the yang and yin, or male and female principles in nature, are regarded as the parents of man, and the highest sort of men; the "Shing-jin," "holy men,"

or sages, are considered as necessary to heaven, and as rendering essential service to heaven in the government of the universe. These two powers, together with Imperial Sages and Ancestors, are worshipped by the emperor. Together, they constitute the Imperial Religion, and all are venerated as sacred powers by the people. And in the Buddhist religion there are "The Three Precious Buddhs," representing the past, the present, and the future; or, as Kidd says, "a sort of divided eternity." They are invariably represented together, and in form resemble, though on a much larger scale, the tiny triform statuettes of the Hindoo Trinity—Brahma, Vishnu, and Siva. "The Three August Ones" of ancient Chinese History do not require any particular notice in connection with this topic, as they appear to have been either sovereigns or dynasties in a very remote antiquity.

But decidedly the most remarkable fact respecting Chinese traditions, handed down and embodied in existing customs, is the ancient ceremony of the emperor sacrificing to heaven, in his character as high priest of the nation. He prays and sacrifices to Shang-Te twice every year, it is said—namely, at the winter and summer solstices. A bullock is generally sacrificed—sometimes a sheep or a pig. At the present time, the victim is slain two days before the ceremony, and the meat is dressed and prepared for the occasion. But in very ancient times, so remote that it is said fire was not then discovered, the officiating emperor offered whole bullocks, and

the victims were slain on the solemn occasion. The emperor alone is supposed to be authorized to worship the Supreme Being; and when missionaries and their converts are accused of worshipping Shang-Te, it is commonly called *tseem lei*, "a usurping rite," meaning that it is a usurpation of his prerogative. An astonishing instance of an emperor worshipping heaven is related in the history of the Shang dynasty. Seven years of severe drought and famine, nearly synchronizing with the seven years' famine in Egypt, had caused great distress throughout the whole country. The emperor went out into a solitary place and presented himself before heaven. He then charged upon himself the sins of the nation, and prayed, saying, "Do not, on account of the negligence of ourself (lit. the one man), destroy the lives of millions of the people. I confess I am guilty. My government is not economical. Have mercy upon my people, and preserve them. Do not despise the desolate and afflicted." Martinus thus relates the fact:—"The venerable Ching Tang laid aside his imperial robes, cut off his venerable gray hairs, and, barefooted, and covered with ashes, and walking in the posture of a criminal, went to the altar, where, with uplifted hands, he implored heaven to launch the thunder-bolt of its wrath at his head, and to accept of the life of the monarch for the sins of the people. For some time he calmly awaited the fatal stroke that was to crush a king and save a nation. But it fell not, say the annals. Heaven, to reward his piety, sent an abundance of rain, and

soon unbounded plenty reigned throughout the empire." The use which may be made of this affecting incident by the Christian missionary, in illustrating Christ's substitution of himself for the sins of men, and offering himself up as a sacrifice unto God, must be apparent to every one; and, together with the preceding traditions, might be pressed with excellent effect into the illustration of biblical narrative and evangelical doctrine.

The following is the prayer presented by the emperor to Shang-te, or the Supreme Ruler:—"To Thee, O mysteriously-working Maker, I look up in thought. How imperial is the expansive arch where Thou dwellest! Now is the time when the masculine energies of nature begin to be displayed, and with the great ceremonies I reverently honour Thee. Thy servant, I am but a reed or willow; my heart is but as that of an ant; yet have I received Thy favouring decree, appointing me to the government of the empire. I deeply cherish a sense of my ignorance and blindness, and I am afraid lest I prove unworthy of Thy great favours. Therefore will I observe all the rules and statutes, striving, insignificant as I am, to discharge my loyal duty. Far distant here, I look up to Thy heavenly palace. Come in Thy precious chariot to the altar. Thy servant, I bow my head to the earth, reverently expecting Thine abundant grace. All my officers are here arranged along with me, joyfully worshipping before Thee. All the spirits accompany Thee as guards, filling the air from the East to the West.

Thy servant, I prostrate myself to meet Thee, and reverently look up for Thy coming, O TE! Oh that Thou wouldest vouchsafe to accept our offerings, and regard us, while thus we worship Thee, whose goodness is inexhaustible!"¹

Every one will admit that this is certainly a most remarkable document. The Sacred Songs employed in the imperial worship are also worthy of deep attention. They are eleven in number. The first is as follows:—"Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve, nor the sun and moon to shine. In the midst thereof there existed neither form nor sound. Thou, O Spiritual Sovereign, camest forth in Thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things, with their reproducing power, got their being." The fifth is on first offering wine:—"The great and lofty One vouchsafes his favour and regard. All unworthy are we to receive it. I, His simple servant, while I worship, hold this precious cup, and praise Him whose years have no end." The sixth is on offering thanks:—"When TE, the Lord, had so decreed, He called into existence heaven, earth, and man. Between heaven and earth he separately disposed men and things, all overspread by the heavens. I, His unworthy servant, beg his favouring decree to

¹ "Notions of the Chinese concerning God and Spirits," by the Rev. James Legge, D.D., Hong-Kong.

enlighten me, His minister. So may I for ever appear before Him in the empyrean." The seventh is at the second offering of wine :—" All the numerous tribes of animated beings are indebted to Thy favour for their beginning. Men and things are all emparadised in Thy love, O TE. All living things are indebted to Thy goodness ; but who knows from whom his blessings come to him. It is Thou alone, O Lord, who art the true parent of all things." The ninth is at the removal of the offerings :—" The service of song is completed, but our poor sincerity cannot be expressed. Thy sovereign goodness is infinite. As a potter, Thou hast made all living things. Great and small are sheltered by Thy love. As engraven on the heart of Thy poor servant, is the sense of Thy goodness, so that my feeling cannot be fully displayed. With great kindness Thou dost bear with us, and, notwithstanding our demerits, dost grant us life and prosperity."¹ There is very much here that is most beautiful, and, would that the whole of this heathen nation, so long almost entirely ignorant of the Being whom their sovereigns have for ages worshipped, were also true worshippers. In the State Ritual, the following attributes are ascribed to the Supreme Ruler, whom the emperor worships, viz :—Creative Power, Overshadowing Love, Greatness and Majesty, Everlasting Dominion, Eternal Existence, Infinite Goodness. All these are contained in the prayers and songs presented by the

¹ Translated by Dr Legge in his "Notions of the Chinese."

emperor. And, be it remembered, no image is used in the worship of Shang-Te. Who then can help coming to the conclusion, that it is the true God who is thus worshipped? Verily, "this God is our God."

There are also abundant materials, of which effective use might be made in the moral treatises of the most esteemed Chinese writers. Maxims on natural affection, filial obedience, political justice, order and harmony, truth and sincerity, however much violated in actual life, are to be found copiously scattered throughout their literature, and are often quoted in common conversation. "Nothing," says Lord Brougham, "can be more urgent than Confucius's injunction, to watch the secret thoughts of the heart, as the fountains of evil. It is also an admirable precept of his, to judge ourselves with the severity we apply to others, and to judge others as mercifully as we do ourselves." The only danger in quoting these native apophthegms, is in yielding an undue prominence and authority to them; for the Chinese are ever prone to exalt the wisdom and authority of their own sages, and the excellence of their own systems of morality, above those of all other nations. But these maxims may be occasionally introduced by the missionary in his preaching, to shew the harmony between the expression of moral sentiments and feelings in the best of their countrymen, and morality in its purest form in the pages of Divine Revelation. At the same time, the superiority of a code of morals, pos-

sessing the sanctions of Divine authority, and of a future state of rewards and punishments, will ever require to be insisted on. And, above all, the love of God, and the compassion and substitution of the Saviour, topics entirely new to them, must form the great subject of the missionary's theme.

The very errors and defects of Chinese moral systems may be urged in proof of their need of the gospel. The doctrine of the sages on the nature of man, for example, is fundamentally erroneous. They are entirely ignorant of the fall, and their opinions on human nature are calculated to convey the most extravagant ideas of human merit, and of the sufficiency of unassisted reason. Confucius asserts that all men are by nature equally and perfectly virtuous, and that the differences between men in actual life are wholly owing to education. At the same time, the sages are affirmed to possess a greater degree of innate intelligence than other men. The possession of knowledge, it is everywhere taken for granted, produces rectitude of heart. The intelligent must necessarily be virtuous. The merit of the sages is praised as "vast and extensive, equalled only by heaven." And "the supremely sincere" are said to be equal to the gods. Moreover, the morality which he inculcated, though in many respects excellent, is principally defective in its motives. The system which he has elaborated is founded wholly on the idea of securing present rewards and temporal happiness. His silence on the subject of the Deity, and the apologies which

his biographers make when accounting for his reserve on this point, may also be strongly pleaded against his system. One of them says, that "to converse about the Deity, although not wrong in itself, might yet cause doubts to arise in the mind; for, as his nature and ways are deep and mysterious, it is not easy to discover clearly respecting them." Another commentator says, that "as future events are concealed by an impenetrable veil, we ought to be silent respecting them, and attend to our social duties;" "hence," he adds, "Confucius spoke rarely of him, wishing that men should find motives of action in themselves." It is sometimes argued by the Chinese, that if the writings of all their sages had been preserved, and the burning of the books, under Che Hwang Te, B.C. 246, had not taken place, they might now have been possessed of a perfect code of ethics, and their sages would thus have been relieved from the charge of irreligion. But this very circumstance may be urged in proof of the necessity of the Christian revelation. "Europeans," said a native Christian, "who complain that Confucius has not spoken sufficiently of the Deity and of the mode of worshipping him, should recollect that the Yö-King has been totally lost, and that the She-King and the Yih-King are full of the praises of the Deity." But Confucius merely compiled and edited these books.

The admissions which Confucius himself makes, may also be turned against him. Ke-Loo once asked him how the gods ought to be served? Con-

ucius replied, "You cannot yet serve men, how can you serve the gods; I inquire concerning death, but, as we do not yet know life, how can we know anything of death?" This saying is frequently introduced by native preachers with powerful effect upon their countrymen, to shew the ignorance of the sage, his inability to speak about God and a future state, and the superiority of the gospel, which has brought life and immortality to light. The superiority of Christ to all the sages is also capable of being aptly illustrated by comparison and antithesis. Confucius spoke only of this present world; Christ of the world to come. Confucius confined the hopes of his disciples to time; Christ pointed us to heaven, and bounded our hopes only by eternity. Confucius has done much for his countrymen; Christ died for the world. Further, the deceit and falsehood of which Confucius and Mencius were guilty, may be laid hold of, to shake the authority of these, the greatest of the Chinese sages. These defects in their character are detailed by their biographers, and freely acknowledged by modern Chinese scholars. Thus the confidence of the Chinese in these "instructors and patrons," and their veneration for ancient authorities, will give place to trust in the true God, to faith in the Redeemer, and to the practice of a higher morality than was ever before taught or exemplified to them.

Finally, the wants felt and expressed even by those who put their trust in the sages, at the present

day, strongly encourage the belief that they can be hopefully appealed to on the subject of the salvation of their souls. In the singular amalgamation of different parts of the three systems in the popular creed, and in the continual adoption of new superstitions, we discern proofs of the insufficiency of anything they now possess to satisfy and meet their wants. And however much the learned and intelligent may affect to despise the popular superstition, and to deride the worship of the priests, yet, in the hour of sickness and death, these superstitions and that worship are their only resource. Nothing is more common than for these very priests to be then called in for the purpose of reciting the *King*, offering masses, writing charms, ringing bells, chaunting prayers, and entreating the gods. At the death of a rich individual, the attendance of the priests is required for several days in the family. For the repose of the departed, large boats filled with hundreds of lanterns, parade up and down the river at Canton, in the evening. This is done not merely in honour of the deceased, but to light his way into the other world. How great the want of the clear light of revelation in a land so enshrouded in error! Since the light that is in them is darkness, how great is their darkness! And with what confidence may the glad tidings of the gospel be urged upon their attention, as overcoming all the alarms which appal the dying sinner.

FOURTHLY. The last consideration which we shall mention as encouraging greater missionary exer-

tions on behalf of the Chinese, is founded on the past history of Protestant missions to China. It is only, as is well known, since the conclusion of the treaty of peace between Great Britain and China, in the year 1842, that missionaries have been allowed to enter, and reside at the five ports now open to foreign trade. Before that time, missionaries to the Chinese were compelled to settle at Pinang, Malacca, Singapore, and other places in the Straits. The only exception to this rule was the case of Dr Morrison, who was permitted to remain at Canton, but only in the capacity of secretary and interpreter to the East India Company. Within the last twelve years, however, Protestant missionaries have planted numerous stations, built chapels, established schools, printed thousands of books and tracts, and gathered small churches of converts together. The progress that has been already made within this brief period is truly cheering. Still it is only the day of small things. These missions may be said to be only in their infancy, and yet there are already many encouraging features in their present aspect. Their seed-time may be, in the eyes of many, unpromising; but the sowing that is done in tears, and the precious seed that is carried forth with weeping, shall doubtless be rewarded with sheaves and rejoicing.

In the *Education of the Young*, the progress already made is encouraging. Facts will justify this assertion. Between two and three hundred youths of both sexes are now receiving a Christian educa-

tion in mission schools. The most of these children are boarded and lodged in the mission premises, and are thus wholly withdrawn from the influence of heathen relations. Several of the girls in the female schools have been rescued from death, and the parents who were about to abandon them to destruction, have given them up to the missionaries. Both the English and the Chinese languages are taught in these schools, and in both Christian instruction is communicated. At first, some difficulty was experienced in obtaining pupils, but now, so eager are Chinese parents to send their children, that the only difficulty is in making a selection. The Rev. Mr Russel of Ningpo narrates a recent conversation between two Chinese, in which one of them says, "Then (that is, two years ago) you are aware how reluctant the Ningpo people were to allow their children to go to foreigners' schools; whereas, at present, if 100 schools were opened by them in this city alone, they could not have room for all the boys who would be glad to go to them." The object of the Chinese in sending their children is, of course, altogether worldly and selfish. An acquaintance with the English language is sure to obtain for any young Chinese a situation as clerk or interpreter. The object of the missionaries, on the other hand, is to imbue the minds of the rising generation with a knowledge of Christianity. Nor is this expectation vain. The boys in the London Missionary Society's seminary at Hong-Kong were greatly distressed, a few years ago, at being com-

pelled to perform the idolatrous and superstitious ceremonies at the tombs of their kindred, when they went home to visit their friends, at the annual vacation on the Chinese new year. They begged the missionaries that they might not be sent home at that time, but rather at some other period of the year, so that they might not be forced by their relations to do things so repugnant to their newly acquired views respecting the worship of the true God.

Besides those schools more immediately under the superintendence of the missionaries, there are others taught by native masters, converts to Christianity, and in which also both Christian publications and the Chinese classics are used as school-books. Many of the youths thus brought under the influence of Christian truth, will yet become, it is hoped, shining lights amongst their countrymen. Eight or nine of the most advanced pupils in Dr Legge's seminary at Hong-Kong, have already been baptized, upon a profession of their faith in Christ. A theological class has been formed, and some of these youths are now being trained for the ministry. Considerable boldness and ability has been displayed by several of them, in pleading the cause of the gospel among their countrymen. One of them especially, has been called to confess Christ, in circumstances of great trial, before his heathen relatives; but he has hitherto withstood both the threats and the blandishments that were brought to bear, in order to induce him to return to the faith of his fathers. Others also are of great pro-



WORSHIP OF ANCESTRAL TABLET.



mise, and it is hoped will yet become able and eloquent preachers of the gospel in their own country. It is impossible that China can be wholly evangelized by European missionaries, and it is to a native agency that we must look for the extension of the gospel there.

As an instance of the success which may be expected to attend educational efforts in favourable circumstances, the case of a young man, now a preacher at Hong-Kong, may be mentioned. He was educated at the Anglo-Chinese College in Malacca, and at Bishop's College, Calcutta. His name is the Rev. Ho Tsin-Shen, for he has been ordained pastor over the native church at Hong-Kong. The following extract from a paper read by him at his ordination, will be perused with interest:—"God has brought me to the faith of Christ, as a brand out of burning, from darkness and the shadow of death to his marvellous light, while millions of my countrymen remain blind. He has also provided me more instruction than any of my fellow Chinese Christians. How can I recompense his great mercies? No, by no means. The only thing I can do is, to shew forth my gratitude, by telling others what great things the Lord has done to me; remembering also how precious the souls of men are; one of them is more valuable than a whole world. How many souls are there in China dropping every day into eternity without a Saviour. This also contributes greatly to make me desirous to spread the truth as it is in Jesus among my people; that,

through the grace of God, if I shall be the instrument of converting but a single soul to Christ, it will be better than all the riches of this world." An instance of the devotedness of this man to the cause of Christ may also be mentioned. A few years ago, a very tempting offer was conveyed to him from the Chinese authorities at Canton. This was to become interpreter at the imperial court of Peking, and translator of English books for the emperor's use. This would doubtless have proved a very lucrative appointment, and he might have risen to wealth and honour among his countrymen. Residing, however, at Hong-Kong, a British settlement, he was at liberty to choose or reject the offer thus made to him. After consulting over the matter, he was left to decide for himself. The result shewed the power of Christian principle. He resolved to remain with the missionaries, and to spend his talents and his strength in the service of the Redeemer. To some it may appear that he might have decided better, and that he might have been of eminent service at the imperial city, in diffusing a knowledge of the gospel at headquarters. But the circumstances of the mission at that time seemed to demand his undivided energies at Hong-Kong, and he hesitated not to make the sacrifice and remain at his post. That station is now strengthened, and its operations are in a flourishing condition, and the time may yet come when the services of this young man may become available in a more important and extended sphere.

The *Distribution of Bibles and Tracts* has also been attended with singular success. This is only what might be beforehand expected among a people so much given to reading, and among whom books are so highly esteemed. The presses at Hong-Kong, Canton, and Shanghae are constantly at work, and an abundant supply of religious publications is thus maintained. These tracts and portions of the Word of God are distributed not only in the large cities, but also throughout the towns and villages along the coast, by means of native colporteurs. Travelers from all parts of the interior receive supplies of Christian books at the five cities on the coast, and carry them, on their return to their homes, into remote inland districts. The trading vessels which come down the great rivers are also visited, and their passengers supplied with tracts on their return. As soon as the missionary makes his appearance anywhere, in town or country, he is immediately hailed as a "renovator of the age," and the people crowd around with requests for "Learning for the admonition of the world." Tracts have been sent to the highest dignitaries, and politely acknowledged. All classes receive them with pleasure, and read them with interest. A learned graduate, on perusing a sheet tract containing the Ten Commandments, pronounced it to be "a very great law." And I have seen the priests in a temporary temple at Soo-kin-poo, while prostrating themselves to the very ground before the idols, and reciting their unmeaning prayers, at the

same time reading with an attentive eye this sheet tract, which I had thrust into their hands in the midst of their devotions. In the very performance of their idolatrous ceremonies, they, for the first time in their lives, read those divine words which prohibited these idolatries :—"Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them nor serve them."

The advantages resulting from this mode of spreading a knowledge of Christianity among a reading people like the Chinese are incalculable, and numerous instances have come to the knowledge of the missionaries, of the beneficial effects of these winged messengers of truth and salvation. In illustration of the usefulness of tracts in China, the following extract of a letter from Dr Medhurst at Shanghae, in the year 1844, may be quoted :—"We had some time ago a visit from a very interesting man, a schoolmaster, who came from the city of Nanking, to inquire after those who had distributed the tracts. He presented us with a letter, descriptive of his state of mind occasioned by their perusal. Though this letter contained some expressions indicative of his still labouring under impressions arising from his pagan education, yet there was enough in it of his confession of his entire sinfulness, of his dependence on the death of Christ for pardon, of his earnest supplication to God for the influence of his Holy Spirit to renew and sanctify the heart, as led us to conclude that it was quite possible for a poor heathen, in the

heart of China, to ascertain the way of salvation, and to profit by it, without the intervention of the living teacher. He was unable to remain longer than to receive some instruction and a fresh supply of books, when he returned to his important position, and we thanked God and took courage."

An incident somewhat similar to the above occurred at Hong-Kong a few years ago. The inquirer, a learned man also, has lately been baptized, and his services have been employed in rendering the Psalms of David into Chinese metre. Another singular fact happened in the experience of Ho A-Sûn, one of the native tract-distributors at Hong-Kong. He was met in the bazaar one day by a countryman who held a book in his hand. No sooner did he see A-Sûn, than he held out the little book, and asked if this was the right way to worship God. A-Sûn examined it, and found it to be a tract published by the missionaries, and containing prayers for morning and evening for a week. He returned the book, and assured the man that this was the right way to worship God, that there was no necessity for incense, tallow-candles, and gilt-paper, and that it was only required that we should use the heart. Some further conversation ensued between them, and it appeared that this man, though he had never been at any of the chapels, nor heard the gospel preached, nor come in contact with any missionary or native Christian, yet, through means of this little tract, which had somehow fallen into his hands, had actually been worshipping, for a

considerable time, the one living and true God through Jesus Christ.

Many excellent tracts have been translated into the Chinese language. The tract called "Poor Joseph" is a great favourite amongst them, but the most popular of all is one styled "The Two Friends," by the late Dr Milne. It is in the form of a dialogue between two Chinese; the one, *Chang*, is a worshipper of the true God, and the other, *Yuen*, is his heathen neighbour. They meet by chance on the road, and enter into conversation on the doctrines of Jesus, which have lately come from the western regions; the one answering all the objections of the other, and clearly explaining to him the way of redemption, and the nature of the worship to be addressed to God. A Baptist missionary, in travelling on one occasion between Hong-Kong and Canton, on the Pearl river, overheard the sailors, in the dead of the night, when they thought their guest was asleep, reciting whole pages of "The Two Friends" to one another from memory, so strong was the hold which this book had taken upon the minds of these rude untutored men.

The Preaching of the Gospel is the great means by which it must be extended in heathen nations, and, in this department of missionary labour also, there has been much to encourage in the past. It has been already blessed in a high degree, and, as the work advances, we may hope that it will be more signally honoured in the conversion of sinners. There are now four chapels at Hong-Kong, seven

at Canton, two or three at Amoy, besides others at Ningpo, Shanghai, and Fuh-chow-foo. Thousands thus hear the gospel preached several times every week, and tracts are distributed at the close of each service, so that the people, on their return to their dwellings, may read, and converse, and ponder over the truths to which they have been listening. Curiosity doubtless attracts many to these chapels at first, but in many also considerable interest has been awakened. Who can suppose that so much good seed is sown in vain? God's word "will prosper in that whereunto he hath sent it." And not only have native converts been gathered together, and constituted into Christian churches in China, but recent intelligence has come to me, in a letter from Dr Legge, that some of these converts, who had gone to California, have been constituted into a church there. "You will be pleased to hear that the first Christian church of Chinese, on the American continent, has been formed from a few of our members, and that A-Sam (Tsin-Shen's father-in-law), whom you baptized, is the elder in it." The Rev. Mr Speer, an American missionary, labours amongst the thousands of Chinese at San Francisco.

The behaviour of the people, in listening to the gospel in these chapels, is now considerably improved from what it was formerly. Many were in the habit at first of bringing their long pipes in their hands, and, after coolly lighting them at the lamps, sitting down gravely to smoke, and, at the same time, to listen to the doctrines. But it was

found necessary to interdict such irreverent proceedings. Their feelings of politeness and good sense were appealed to, and now they willingly lay their pipes aside, and, for the most part, listen with attention till the close of the discourse. They naturally supposed that they might behave in our chapels with as little ceremony as in their own temples. Now, however, they understand that it is the word of God to which their attention is directed, and now they quietly and reverently hear it. Incidents, shewing the power of the gospel over their hearts, are of frequent occurrence. Great caution is found requisite in receiving applicants for baptism, and were Protestant missionaries desirous only of swelling their numbers, and presenting an imposing array of converts, they might easily admit numerous inquirers. A young Buddhist priest at Canton, lately became regular in his attendance at the chapel, threw off the garb of the priesthood, and, determining to become a Christian, withdrew into retirement to let his hair grow, before entering on some other mode of life. Another inquirer at Canton is "only afraid that his sins are too great." A young man at Amoy brought his idols to the chapel, and publicly destroyed them in the presence of the people. And many other cheering cases might be mentioned. The number of converts is as yet small; but, notwithstanding all the difficulties to be contended against in China, the missionaries have already begun to hail the first fruits of their labours, in the conversion, from time



FUNERAL SERVICE IN MISSION CHAPT.

to time, of one and another, and even, in the darkness of the Chinese themselves, 'to a few tens and even hundreds,' from the darkness of heathenism to the light of the gospel. Already have they begun to exclaim, in the words of the evangelist prophet, "And lo, these from the land of Sion!" And, ere long, we may hope to hear in China what the missionaries in India have already justly heard, lamentations from the unconverted masses over "the fearful progress of Christianity."

Some translated extracts from a letter addressed to me by a native convert, before his baptism, will be read with interest.

"I have heard from the Son—Jesus—who has purposely sent his beloved Son Jesus down to our world, to be the Son of man, and to save us from the wickedness and sin of all people who are under heaven. When I heard what they said, it was like thunder piercing my ears, as from a dream awakening up. I was from blindness, at first coming to reason again. Then I knew that there is a great Father in heaven, and that in my body there is a precious soul. I formerly worshipped idols and images, and suffered the power of the devil in my heart. Now I know that I myself am a very great sinner, and I greatly to sorrow do change and repent of my wickedness. And I know that Jesus is the beloved Son of God, who expressly came down to the world to be a Son of

* The words of the letter are now an important preacher in Canton.

man. When he was in the world, he went everywhere, bearing hardships in his travels, and opposition in his journeys. When cold, he did not add clothing; when hungry, he did not eat. Wandering and toiling he endured ten thousand troubles, and a thousand hardships, which he did not shrink from, in order to atone for the sins of men. Who could have done this?—only the Saviour of the world could do this. From Pwan-Koo to the present time, was there ever a man who could reach to the Saviour of the world, Jesus Christ's ten thousandth part of merit? All that were humble, and saw Jesus, praised his great virtue and kindness. Those that did not praise him were low people. Look at the scribes, they laid plans, and sought opportunities. Why did they take the Saviour Jesus, and poisonously hurt him, and reward his kindness with enmity? That the Saviour suffered is only to be deplored. Those that hear it, have their hearts wounded; and those that see it, shed tears. When I heard of these sufferings, I felt as if a knife were cutting my heart and bowels and liver. Tears flowed from my eyes. My heart was ill at ease. Painful! Lamentable! Afterwards, I heard that he came to life again, and was in the world, practising mercy, for forty days. After that, he ascended to the heavenly hall, to be with the Divine Father, and to enjoy the everlasting felicity of ten thousand ages. Whenever we read to this point, I, and you all, may let down the sorrowful heart. Afterwards, teacher A-sún said

to me, 'If you will come with me to the mission-house, you will hear the true doctrine explained.' Then I followed him to your college. And when I saw that the book-shelves were full of classical books, my satisfaction was complete, and my joy extreme. And then also I perceived that the meaning of the sacred books, which the teachers daily explained, was this most important thing, the salvation of man's soul. For clear inspection, your stupid younger brother,

TING-SHEN."

The expressions which the native converts make use of in describing their views and feelings on the subject of Christianity, are sometimes exceedingly striking, and worthy to be had in remembrance. Another Chinese convert is spoken of by Dr Medhurst, as having used the following language, to illustrate the futility of human merits, and the necessity of relying on Jesus Christ alone for salvation:—"How can a man trust in his own righteousness?—it is like seeking shelter under one's own shadow. We may stoop to the very ground, and the lower we bend we still find that our shadow is beneath us. But if a man flee to the shadow of a great rock, or of a wide-spreading tree, he will find abundant shelter from the rays of the noon-day sun. So, human merits are unavailing, and Christ alone is able to save to the uttermost those who come unto God by him."

The illustrations used by the native preachers, of whom there are now five in connection with the London Missionary Society at Hong-Kong and

Canton alone, are also highly graphic. For instance, "You worship idols, and neglect the true God. Suppose a guest comes into your shop, and bows to all the coolies around, but takes no notice of you, the master of the shop, you ask him, 'What did you come here to do?' 'Oh, I came to pay my respects to the coolies.' 'Out, out with you,' you say to him. So God is in like manner displeased at the worship of idols." Again, "Many say, 'We cannot receive this doctrine, for it is a foreign doctrine; it is only the doctrine of Jesus Christ.' Now, suppose the Cochin-Chinese should hear the doctrines of Confucius preached to them, and say, 'Oh, this is a foreign doctrine, it is only the doctrine of Confucius,'—the one objection is just as good as the other. It is no objection, therefore, to the goodness of a doctrine that it is foreign. For even Confucius's doctrines must be foreign somewhere or other." Again, "Do you think the Seen-sangs would come so far to tell lies? Do not mistake. Do not say it is a foreign sect—the religion of foreigners. Whose rice is it that you daily eat? Whose tea do you drink? Who gives you clothes, and this world to dwell in? It is His religion who gave you these things, which we urge you to enter."

Medical Missions have also been found very useful in recommending the gospel among the Chinese. As in the first days of the Kingdom of Heaven, diseases were healed, and the poor had the gospel preached unto them, so it is now in the commencement of the Chinese mission. Astonishing cures

have frequently been performed, and always gratuitously, upon the sick and blind; and thus the benevolent spirit of the gospel has been conspicuously displayed. Many eminent individuals, and among the number, Ke-Ying, the late governor of Canton, besides multitudes of the common people, have gratefully acknowledged the blessings they have received from the foreign physicians. The dispensaries, or "halls of compassion," are daily filled with hundreds of patients. Faith in the skill of the benevolent doctors is unbounded, and their fame has extended far and wide. The prejudices of the people against foreigners have thus been greatly overcome. Their minds, long filled with rancour against us, have been conciliated, and they are thus in a more favourable condition for yielding a candid hearing to the peculiar doctrines of the gospel. The missionaries regularly attend, and preach, and distribute tracts at the hospitals. At Hong-Kong, and at each of the Five Ports, they are now in active operation.

The following letter of thanks, addressed to Dr Colledge, by a patient who had been cured at the hospital at Macao, will shew the grateful feelings with which the Chinese receive our medical aid:—
"This I address to the great English physician. Condescend, sir, to look upon it. Diseased in my eyes, I had almost lost my sight, when, happily, sir, I met with you. You gave me medicine, you applied the knife; and, as when the clouds are swept away, now again I behold the azure heavens.

My joy knows no bounds. As a faint token of my feelings, I have composed a stanza in heptameter, which, with a few trifling presents, I beg you will be pleased to accept. Then happy, happy shall I be :

He lavishes his blessings, but seeks for no return,
Such medicine, such physician, since Tsin were never known.
The medicine, how many kinds, most excellent has he ;
The surgeon's knife, it pierced the eye, and spring once more I see.
If Tung has not been born again, to bless the present age,
Then sure 'tis Sù re-animate again upon the stage.
Whenever called away from far, to see your native land,
A living monument I'll wait upon the ocean's strand.'

Let us be encouraged, in fine, by the promises and the prophecies of God's Word. To millions in Asia and Africa the gospel has not yet been proclaimed. Myriads in Japan, and in the Indian and Malay archipelagos, have never yet heard the name of Jesus. But "this gospel of the kingdom SHALL be preached to all the world, for a witness to all nations." God has a people whom he will choose out from among the nations. Others there are of Christ's flock who are yet to be brought home. He will accomplish the number of his own elect ; and, though we may not, from the Word of God, so distinctly perceive, as in our shortsighted judgment we might be disposed to wish, that intimate connection between the preaching of the gospel and the conversion of all the world to the faith of Christ, upon which the church so fondly dwells, yet let us rest satisfied with the plain command to go and deliver our message. In whatever way those "glorious things spoken of Zion" are yet to be brought

about and fulfilled, let the church be encouraged and animated to her work, by the assurance that she is hastening on to the time, when "the heathen *shall* be given to Christ for his inheritance, and the uttermost parts of the earth for his possession;" when "the mountain of the Lord's house *shall* be established on the top of the mountains, and shall be exalted above the hills, and *all nations shall* flow unto it;" when "all ends of the earth shall remember and turn unto the Lord;" when "the kingdoms of this world *shall* become the kingdoms of our Lord and of his Christ;" when "they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for *all shall* know him, from the least to the greatest;" and when that prediction, more immediately referring to China, shall also receive its fulfilment, "Behold, these shall come from far; and lo, these from the north and from the west, and *these from the land of Sinim!*" There "the harvest truly is great," and the work is confessedly mighty; but when mountains are to be "threshed," "worm Jacob" is the instrument chosen for the work. And let the church ever look to Him who at first founded it, and constituted it a great missionary body, and gave it then its primitive commission to "go into all the world, and preach the gospel to every creature," for the fulfilment of the gracious promise annexed unto that command—"And lo! I am with you alway, even unto the end of the world!"

CHAPTER VI.

CONCLUDING NOTICES.

THE FIVE PORTS—MISSION STATIONS—CHINESE REVOLUTION—ITS ORIGIN, PROGRESS, POLITICAL AND RELIGIOUS ASPECTS.

CHINESE social customs and religious opinions having been considered, together with the arguments and encouragements to enlarged missionary effort, I now proceed to speak of the stations where missions have already been established, and of the great Revolution which is now going on in China.

Hong-Kong, a British possession, is one of a group of islands that stud the noble estuary of the Choo-Keang, or Pearl River. From its position it was considered as likely to prove a suitable *entrepot* of British commerce. It was selected by the British Government as a *point d'appui*, or position of strength, in the event of any future rupture between the Chinese and the British. On arriving for the first time at Hong-Kong, a person is struck with the dreary aspect of the surrounding scenery, the first view obtained of China being so different from the glowing descriptions of the "flowery land" which he may have previously perused. But this applies only to the coast, and to the hills and islands on

the sea-board. Here all is bold and precipitous, bleak and barren; although not so tremendously rugged, abrupt, and scorched as the old volcanic hills of Aden and Babelmandeb ("Gate of Tears" in Arabic), still in striking contrast to the rich luxuriance, foliage and greensward, from the water's edge to the highest peaks, of the Java and Sumatra mountains, which the voyager has perhaps but recently seen. After passing the barren sand-hills of Cambodia and Tsiompa, however, the traveller has become prepared to expect something less fair, verdant, and inviting, than his imagination had before promised him. Passing Macao and the island of Tseang-chow, you next sight Green Island, and cannot but acknowledge that it possesses a little more verdure than the neighbouring crags. To the left, on the mainland, stretch those everlasting hills which, for hundreds of miles along this coast, serve as a sort of sea-wall, girding and encircling the "central kingdom." To the right, and gradually opening to view, rise the bare and sterile hills of Hong-Kong, frowning like grim giants of the place down upon the new city of Victoria. These hills are about two thousand feet in height. The rocks are of primitive formation. Large boulders of excellent white granite are found in the immediate vicinity of the town.

The island is about a dozen miles in length, and five or six in breadth. It contains fifteen thousand Chinese, and an exceedingly motley foreign population. Here an English equipage drives past.

There are Portuguese ladies smoking their cigarillos. Here is a group of Spaniards and Manillamen, sailors, lounging about. Now you encounter the well-made Sepoy in his neat uniform as a British soldier. That fierce-looking man, with the woolly hair, is a Sidi from Zanzibar. This mild-looking Oriental, rejoicing in his gay apparel, is a Malay from the Straits. His language is so mellifluous, that it is called the Italian of the East. That diminutive personage, with the melancholy expression on his countenance, is a Japanese, an everlasting exile from his native land. But who are these with white flowing robes, swarthy complexions, well-turned moustachios, and those immense grenadier-like caps hanging on the back of their heads? These are Parsees, the descendants of the ancient Persians, exiles for ages from their fatherland. Those men believe in the Zendavesta, venerate the memory of Zoroaster, quote Hafiz to you, and worship fire and water. And on all sides you behold the plodding, industrious, matter-of-fact sons of Han, as the Chinese call themselves—the *lei-mun*, or black-haired race. Victoria is the principal town in the island, and is the seat of an English bishopric. An exchange has already been built. A splendid bank and a magnificent club-house adorn the principal street, which is called the Queen's Road. The princely establishments of the English merchants at the east end of the town remind the Indian traveller of the beauty and luxury of Garden Reach and the City of Palaces. The town rises,

more than even Cape Town itself, with its huge hills behind it also, in gradual ascent from the water's edge up the sides of the hills, and thus produces a fine effect when seen from the harbour. The Chinese who come from Canton and the opposite continent to visit the English settlement, are exceedingly astonished at the noble appearance of the mansions and government buildings, with their pillared verandahs and imposing fronts, rising in regular tiers and streets far up the hill, contrasting powerfully with the dingy appearance of their own cities, and the tawdry and tinsel ornaments of their most splendid summer-houses.

Several missionary institutions have been established in this island. Some of them, however, have been recently withdrawn, and removed to more favourable localities on the continent. A Roman Catholic College is still maintained here. Bishop Smith has a school of native Chinese youths under his superintendence; and the London Society's Seminary, with Dr Legge at its head, is still kept up. The last institution existed formerly at Malacca, under the name of the Anglo-Chinese College. It is in connection with this institution that the Rev. Ho Tsin-Shen labours at Hong-Kong. He is a learned, eloquent, and pious man, a most efficient assistant in the educational department, and pastor of the native church in the place. I had the pleasure of ordaining him, and he is the first Chinese who has been ordained a minister over a church of native Christians. Wut-Ngong, a stately and venerable man,

with a fine beard, is another preacher here, and a Boanerges. It was while connected with this institution at Malacca, that Leang-a-fah, the aged and eloquent preacher at Canton, became the subject of a divine change. It is most interesting to hear this man enlarging with the utmost fervour, to his countrymen, on the great love of God to men in the mission, sufferings, and death of the Redeemer. When preaching on Old Testament incidents, his language is most graphic. On the plagues of Egypt, or on Jonah in the whale's belly, and other marvellous things that the Lord wrought in ancient times, he excites and maintains the eager interest of his auditors. He dwells on the conversation between Jonah and the sailors, the Ninevites assembled at the seaside as he supposes, the prophet leaping out of the whale's mouth, the amazement of the people, and their repentance. With some defects in their knowledge, the Chinese preachers are still admirable men; and it is to be hoped that Bishop Smith and Dr Legge will be spared to train many of the pious youths under their charge to become efficient ministers of the gospel.

Macao, a Portuguese town, situated on the peninsula of Heang-shan, about ninety miles from Canton, was formerly the scene of extensive missionary operations; but since the opening of the five ports, and the establishment of Hong-Kong as a British settlement, it has been abandoned by Protestant missionaries. Here the grotto of Camöens, the Portuguese poet, is still seen. From Hong-Kong and

the five cities open to trade on the coast, missionary operations are now being carried on, as from radiating points, far and near, along the coast, and throughout the interior of China.

Canton, one of the five ports now open to foreign trade, is the oldest Protestant missionary station. For about two hundred years it was the only port open to foreigners, and consequently the sole seat of foreign commerce. It was first occupied as a missionary station by Dr Morrison, an agent of the London Missionary Society, about fifty years ago. Canton is a post of danger and difficulty compared with the other ports. Numerous fierce and bloody quarrels have happened here between the natives and foreigners. But the long cherished prejudices of the Chinese against strangers, and especially against the British, are now beginning to give way. Within the last ten years, much has been done by missionaries to allay their bitter and hostile feelings. Now, happily, their rancour and animosity against us are beginning to disappear. Great good has resulted from the establishment of Medical Missionary Hospitals by Dr Parker and Dr Hobson. There are now about a dozen missionaries at Canton, and though they are not permitted to enter within the walls of the city, yet there is a vast field for missionary exertion in the suburbs and surrounding country. The people within the city also come in great numbers to hear the missionaries. The district around Whampoa, the shipping station of this port, a few miles below Canton, forms a large mis-

sionary station. Here are scores of towns and villages, with a teeming population. This field is well occupied by the Rev. Mr Bonney, an American missionary. Fuh-shan, another large city, but without walls, and only a dozen miles from Canton, contains a population of a million. The societies which have agents at Canton are, the London Missionary Society, the American Board of Commissioners for Foreign Missions, the American Presbyterian Board, and the American Baptist Society.

Canton is called by the natives "the City of Rams." It contains a population of upwards of a million. More than a hundred thousand people live in boats on the river which runs past the city. The long streets of boats, brilliantly lighted at night, and moored to heavy cables, running far out into the stream, have a fine effect to a stranger. On account of the prohibition, which is still maintained, against the admission of foreigners within the gates of the city, Canton is not an agreeable residence for Europeans. The heat is very intense here in summer. Tiger mosquitos, creatures with black and white spots all over their legs and bodies, are in great force here; they come up and attack you boldly in the day time, when you are seated at tiffin or at your studies; and when brushed off, return to the charge, nothing daunted, inflicting sting after sting. Then at night one of these bloodthirsty and remorseless villains, who has introduced himself within your curtains, comes humming most potently about your ears, preparing to make a meal of you. Per-

haps he is joined by a few more, for they are most insinuating fellows, and get in at the smallest opening, and then these tiny wretches drone away overhead, making music enough for a concert, and apparently consulting together about the disposal of your carcase. They have not a grain of conscience, and care not how much agony they inflict while sucking the blood out of your ears, and hands, and feet ; and all the while you hear the din and whine of an innumerable multitude outside, who seem to be gnashing their teeth because they cannot get in too. By way of interlude, you occasionally hear a whizzing and whirring noise overhead, and this you conjecture to be a bat. Then you hear the cockroaches flying about in the dark, and knocking their heads against the wall. Next the rats are heard rustling and rummaging amongst your books and papers. And then a dog rouses you from your half doze, with a start, by his barking ; and you cannot help thinking of the peace and tranquillity of that happy place, of which it is said "without are dogs." But if you should feel dull while lying thus awake, you have the vociferous shoutings of the boat people to cheer you up all night beneath your windows, together with the monotonous drawling and bawling of a group of Mussulmans at their prayers round the corner, suggestive of better reflections.

This city, called also "the City of Genii," is a stronghold of idolatry and superstition. Processions of the gods are frequent. There are numerous manufactories of gods, and shops for their sale.

Many large houses here remain unoccupied for years, being supposed to be haunted by ghosts. But although superstition is thus rife, the priests are not respected by the people. Although they are called by the name of Ho-Shangs, which means "Elevated Harmony," they are a degraded, worthless set of men. A friend of mine, the Rev. Mr Gilfillan, visiting a temple, presented a priest with a cigar. Another priest began to quarrel with him about the possession of it. "What," said Gilfillan, "is not your name Ho-shang? how dare you wrangle and quarrel, when your very name is the *height of harmony*?" But although a jeering laugh was thus raised at their expense, it is hardly possible for them to sink lower than they already are in popular estimation. Even at Canton the people evidently pay far more serious attention to our preaching, than they do to the prayers of the priests. They have begun to call us by the name of *Kong-koos*, "old-story tellers," from wandering reciters of historical legends, who, taking up a position at the corners of streets, there repeat long passages for the amusement of the people, and are called by the name of *Kong-koo-ke*. They have more dignified titles than this, however, by which to designate us. One day, after my sermon was over, an old Chinese set about explaining what he knew of the gospel to another man who knew nothing of it, and had just been hearing it for the first time. "God," he said, "sent Jesus, and Jesus sent the seen-sangs, or teachers, Kut, and Ke, and Lun, and Hov, (that is,

Cleland, Gillespie, Gilfillan, and Hobson), and other apostles, that, seeing the world is asleep, they might wake up the world, and admonish the age."

Amoy, the next large city, three hundred and fifty miles up the coast above Canton, is also a missionary station; unlike Canton, it is quite open to foreigners, who are indeed freely permitted to enter within the walls of all the other towns and cities on the coast, or accessible from it. In visiting Amoy, the first thing that strikes a foreigner coming from the south is the feeling of delight which he experiences in rambling everywhere unmolested. After being forcibly turned back on entering within the gates of the southern metropolis, as has been my experience repeatedly, it is pleasant to revel in the unrestrained luxury of rambling through the streets, and everywhere within and without the walls of Cap-Che, Amoy, Chang-Chow, &c. Amoy is a city of two hundred thousand inhabitants. The people and the mandarins here have ever been on the best terms with the missionaries. Here are agents of the London Missionary Society, the American Board of Foreign Missions, and the Missionary Society of the Presbyterian Church in England. The disposition of the people throughout the whole of the province of Fuh-Keen, in which Amoy is situated, is exceedingly favourable to the gospel. They are candid, open, and friendly in their intercourse with foreigners. Several large and beautiful churches have been built here. Teaching the young, healing the sick, and other benevolent labours, accompany

the preaching of the gospel. The cause is here making good progress. Chang-chow, a large and beautiful city, forty miles up the river from Amoy, in the interior of the country, is also excellently adapted for missionary operations. The people there are remarkably friendly and polite to foreigners. It is a walled city, of half a million of inhabitants. On the occasion of a visit which I paid to it in company with another missionary a few years ago, great crowds followed us everywhere, yet we were never molested. A guard of Chinese soldiers attended us by order of the mandarins. They carried long canes in their hands, with which they switched the people off when they pressed too closely on us. The view of the city and surrounding country is magnificent. I had read of the plain of Chang-chow—now I saw it. From a hill at the back of the city, yet within the walls, a grand panorama presented itself. There lay stretching far up the country a rich and luxuriant strath, and a noble river winding along at the foot of the hills. It reminded me of the strath of Tay. In front of us, and beneath our feet, lay the city embowered in trees, like a heap of old manor-houses peeping out of the midst of an extensive orchard. It had a wonderful air of Toryism and security, of wealth and good-breeding about it. Numerous parties of gentlemen were out riding on the top of the broad city walls, or practising archery in the wide plains within. Many of its streets are large and spacious, *with numerous triumphal arches thrown over them,*

such as a foreigner sees nowhere at Canton. Government officials came to our hotel for tracts, and the people everywhere received our books with great eagerness. Speaking of a visit to this city about six months ago, the Rev. W. C. Burns thus writes : —“ We enjoyed the fullest liberty, both within and without the city, of preaching to large and very much engaged audiences. I do not think that I have enjoyed so fine an opportunity of preaching the word of life since I came to China. The people were urgent in requesting that a place might be opened for the regular preaching of the gospel among them.”

Fuh-chow-foo, the next of the five ports open to foreigners, is a walled city of more than half a million of inhabitants. It is situated in a plain, three miles from the banks of the river Min. Populous suburbs connect it with the river. The most extraordinary sight to a foreigner, on visiting this city, is a large necropolis in an island in the centre of the river. The island is more than a mile in length, and nearly a mile in breadth. It is in the form of a hill, is entirely covered with graves, and has for ages been solely used as the burying-ground of the city. The country around Fuh-chow-foo is exceedingly bold and romantic, and, withal, beautifully rich and fertile. The tea-plant grows in abundance here, and orange, lemon, and mulberry-groves everywhere abound. Missionaries are stationed here in connection with the American Board, and the American Episcopal Methodist Society.

Ningpo, the fourth of the five ports, and also a missionary station, is a city of 400,000 inhabitants. It is situated at the confluence of three rivers, and is thus admirably adapted for commerce. In the breadth of its streets, and in the beauty of its public buildings, it is superior to the generality of Chinese cities. The province of Che-Keang, in which it is situated, is famous throughout China for possessing, among its other great cities, that of Hang-chow. Soo-chow and Hang-chow, the former of which has a population of nearly 2,000,000, are cities so famed throughout all the empire for the magnificence of their buildings, the elegance of their manufactures, the picturesque beauty of their scenery, the riches, intelligence, and beauty of their inhabitants, that it is commonly said, "Above is Paradise, and below are Soo and Hang." Ningpo is an excellent missionary station. A very flourishing girls' school has been in operation here for the last twelve years. It is under the care of a pious English lady, Miss Aldersey, and her labours have already been highly blessed. The Societies which have agents here are, the American Board, the American Baptist Missionary Society, the English General Baptist Society, and the English Church Missionary Society.

Shanghai, the last of the five ports, is distant a thousand miles from Hong-Kong. Of the northern cities which have been thrown open to foreigners, this is the most important. Within the last few *years it has become the greatest emporium of com-*

merce in the north of China. It now rivals Canton itself in point of importance, and is fast drawing the largest portion of the foreign trade to itself. By means of two large rivers it communicates with Soo-chow, Sung-Keang, and other large cities on the Grand Canal. It is situated in a wide plain of amazing richness and fertility. Like almost all other Chinese cities situated either on rivers or on the coast, it is a walled city, and has a circumference of three miles, besides extensive suburbs. Here numerous and prosperous missions have been established. Here a Bishop of the American Episcopal Church presides over an able staff of teachers. Here an elegant Baptist Church rears its tall spire to heaven. Here also a Roman Catholic Bishop, the Count de Besi, spiritual director of two provinces, resides. It was here that the new version of the Scriptures was lately completed by the delegates from the various Protestant Missionary Societies; and it was here that the controversy, which for years agitated the missionary body respecting the proper name for God in the new version¹ of the Scriptures, was most ve-

¹ The point in dispute was, whether *Shang-Te* (Supreme Ruler) or *Shin* (Spirit) should be employed to represent the word *God* in the Chinese version of the Bible. The former of these terms is used in ancient Chinese writings as the designation of the Supreme Being; whereas the latter, though the popular word for the gods generally whom the Chinese worship, is employed also to signify the spirits of men, of angels, of demons, and beasts. In the Imperial worship the *Shin* are spoken of as the guards or attendants of *Shang-Te*. The weight of argument is strongly in favour of *Shang-Te*. The words in the Chinese language are 上帝 *Shang-*

Te, and 神 *Shin*.

the sympathies of the mass of the people in its favour.

Simultaneous with the progress of this political movement, another large and powerful party has recently arisen, overshadowing and absorbing the former party, and animated by nobler zeal and higher purposes. This is the religious party in the new revolutionary movement. The leader's name is Hung-sew-tseuen. He derived his knowledge of the Christian religion from Protestant sources. The time when he first became acquainted with Christianity was in the year 1834. Leang-a-fah, the aged Chinese evangelist still living at Canton, was the first Christian with whom he came into contact. A-fah was the first convert baptized by Dr Milne, a native of Aberdeenshire, himself brought to the truth by a good deacon at Huntly, who was in turn the fruit of the preaching of an itinerant minister of the United Secession Church sixty years ago. Thus does the mighty movement now going on in China connect itself with the north of Scotland. Leang-a-fah was distributing some tracts at the triennial examination of literary candidates, held at Canton in the year above mentioned. He gave away on this occasion ten thousand copies of a tract of which he is himself the author, and the title of which is "Scripture Lessons," or "Good words for the admonition of the age." Hung-sew-tseuen received one of these tracts, and, it appears, read it carefully. Leang-a-fah's proceedings, however, soon attracted the attention of the mandarins. A strict

search was made. One of his friends, who assisted him in this distribution, was severely punished. A second died in prison, and he himself was compelled to flee to Malacca. The seed that was sown broadcast, however, was not lost. A-fah was the first Protestant convert baptized by the missionaries, and he was honoured to be the first to communicate an impulse, by his writings, to the mind of that remarkable man who is at present leading his countrymen from idolatry and error.

In the year 1837, Hung-sew-tseuen suffered from some disease, during which he thought he was taken up into heaven, and saw visions, and received revelations. In a work lately published by himself under the imperial seal at Nanking, he gives an account of the divine commission which he supposes he has received. Copies of various religious productions, published by his authority, have recently been received from the patriot camp at that city, and have been carefully examined by the missionaries. To pursue his history;—he travelled in 1844, after his recovery from the sickness in which he had those fevered dreams, through the province of Kwang-se, spreading the doctrines of Christianity, and composing various religious works for the instruction of his followers. Two years after this, or in the year 1846, he returned to Canton, and resided there for some months, receiving religious instruction from the Rev. Issachar Roberts, an American Baptist Missionary, well known to me, for I resided near him at that time, and frequently

saw the class of men whom he taught. Then it was that he informed Mr Roberts, that the first thing which aroused his mind was the tract above mentioned, which he received several years before at the literary examination. This statement is confirmed by another document received in the year 1852, by a Swedish missionary in Hong-Kong, from a relative of Sew-tseuen. Mr Roberts, however admits that he took little notice of him at that time, beyond seeing that he was in the house, and getting his share in the general instructions delivered to the inquirers. He had at that time a number of papers with him, and tracts which he said he had himself composed, but it appears that Mr Roberts did not examine them.

From Canton he then returned to Kwang-se, and here some obscurity rests upon his subsequent course. It is known, however, that he continued to preach successfully to his countrymen. Great enthusiasm was excited. Many men in the interior, who had heard Christianity explained at Hong-Kong and Canton, and some of whom, it is believed, were Dr Gutzlaff's disciples, joined the movement. Their object was simply the establishment of a new religious society on a Christian basis, so far as they were able, with their imperfect instruction, to comprehend the nature of Christianity. The attention of government was called to the matter. Had they not been molested, it is fair to suppose that these simple people, worshippers of the true God, would not have been found in arms against their rulers.

Government began, however, to persecute and oppress them, and even proceeded to behead some of them. The political party, belonging to the Triad Society, which had been organized long before, and which was seeking deliverance from the Tartar yoke, hailed with joy the appearance of the new religious movement. The two organizations now united.¹ The political insurgents were already in the field. The religious party was at the same time driven by oppression to rebellion. In the province of Hoo-nan, in the middle of the year 1852, their joint forces were organized, and in less than six months afterwards the united host burst upon the attention of the world, proclaiming the advent of the Tae-Ping dynasty. Then followed a triumphant march from strength to strength. Nanking, Amoy, Shanghae, and about fifty other large towns and cities, have already fallen before the resistless power of their arms. Their enemies, the Tartars, have everywhere been scattered like chaff before them, and the patriot army is now in full march towards the imperial city of Peking. The last connecting link in this narrative is the fact, that, in 1853, the patriot leader, who had in the meantime become known by other two names, Teen-Tih, or Heaven's Virtue, and Tae-Ping Wang, or Great-Peace Prince,

¹ Later accounts inform us that the patriot leader has put the Triad Society men in his army to death. Probably he discovered them to be lawless and insubordinate men, as most of the members of the secret societies were previously well known to be.

addressed a letter to Mr Roberts at Canton, reminding him of his residence under that missionary's roof in 1846, and signing his name in full, Hung-sew-tseuen.

The objects aimed at by the Patriots are the expulsion of the Tartars, the abolition of image worship, and the suppression of the opium trade. In the accomplishment of the first of these objects, the usual horrors of war have been enacted, and the Tartars everywhere exterminated. But, upon this point, a resident in China, Dr Macgowan, writes, that "there is not the least evidence that the cruelties which the insurgents, like the imperialists, have inflicted on their prisoners, are chargeable to this sect, (that is, the new sect of Christians); but there can be no doubt of their having forcibly driven priests from monasteries, and of having destroyed temples and idols." It is known that the Christians among them deprecate bloodshed, and are desirous of cultivating friendly relations with all foreigners. In one of his published writings, Hung-sew-tseuen says, "God looks upon all men as his children. All under heaven are our brethren. It is piteous, therefore, to behold men destroying one another." Fanaticism and ambition may very probably have taken possession of the minds of some of the new Christians. For example, the leader supposes himself to be commissioned by the Great God to destroy the devil, his imps, and his works. Now, the great work of the devil, he says, is idolatry, and the chief of the

devil's imps are the Mantchoo Tartars, the supporters of idolatry, and the present rulers of China. The principle of their enterprise, and their battle-cry, therefore, is, "Down with the idols;" and in order to this, "War with the Mantchoos." Dr Legge writes, that "to the people generally they conduct themselves justly and kindly. Their articles of war forbid all acts of violence and rapine. And there is reason to believe, that if we can get over the extermination of the Tartars, we shall be able to find in history only two armies to be compared in general correctness and morality with these rebels—that led in the name of religious freedom by Gustavus, and the Puritan forces in England." From their past success, therefore, and the powerlessness of their enemies, it seems highly probable, that Hien-Fung, the present young emperor, will be compelled to fall back upon his ancestral domains in Mantchooria, and that Tae-Ping Wang, the new emperor, will take his place.

In the destruction of idols, they have already shewn themselves to be furious iconoclasts. Superstition appears to have lost its terrors over them, and the idols, therefore, are to them mere blocks of wood and stone, to be hacked and broken in pieces wherever they find them. Visitors to the scene of their operations have reported, that they have beheld idols covering the surface of rivers, into which they have been thrown. Those on board the *Hermes*, on the occasion of the Governor of Hong-Kong's late visit to Nanking, saw the river strewn

with the wrecks of idols, and "Buddhas, twenty feet high and more, floundering about." Dr Taylor, of the American Methodist Episcopal Society, relates, that on his visit to the city of Chin-keang-foo, near Nanking, he saw "idols thrown down in all directions as he passed through the streets;" and that in Silver Island, which is about a mile in circumference, and entirely covered with elegant temples, "not an idol is left standing, where there had been hundreds and thousands before, thirty and forty feet high, richly gilt and ornamented; they had been utterly demolished, and the floors of the temples were covered two and three feet deep with fragments." He states further, that the few priests who were wandering about among the ruins, their occupation now gone, willingly allowed him to take away portions of the idols which he picked up, and gave him sometimes a hand, or a finger, or a toe; and that they had apparently lost all confidence in their gods, by the demonstration which had been given them of the inability of the idols to preserve themselves. At Shanghae, on the taking of that city by the patriots, they entered into the Roman Catholic Church, and forcibly threw down the idols and images which they found there, to the consternation of the native converts, and the rage of the Popish priests. No redress, however, could be obtained, for the city was in the hands of the leaders. Thus did these new Christians, so lately heathens themselves, read a lesson against idolatry to the European priests, of zeal for God, and hatred

against idols. Further, when Chinese recruits offer themselves to the patriot army, they are asked, it appears, if they will give up the worship of idols, and if they decline, their services are refused.

As fierce a crusade has been begun against the opium traffic. The soldiers in the army are commanded to abstain from opium. They consider opium smoking as coming within the scope of the seventh commandment. The direct violation of this commandment is punished with death in their army. They have added to it, therefore, these words, "Thou shalt not smoke opium." Why the addendum has been made to this commandment rather than to any other, may be by no means clear to most persons. But it is for an obvious reason. The two vices denounced always go together in China. They say, therefore, that "Lewd glances of the eye, lewd movements of the heart, smoking opium, and singing lewd songs, are all violations of this rule." Who cannot but wish them success in their patriotic struggles and religious aspirations?

They are men thoroughly in earnest. Not only is no opium-smoking tolerated, but licentiousness and covetousness are severely repressed. Thus a blow is struck at the root of those very vices for which the Chinese are most noted. A sort of community of goods has been established. They have a common purse, and all must share and share alike. Whenever any money comes into the possession of any of the host, no matter how acquired, it is at once put into the general treasury. Any

one concealing or hoarding money for his own private use is suspected of lukewarmness and treachery to the cause. If any one is found possessed of more than five dollars without reporting it, he is immediately subjected to the punishment of the bamboo. Gamblers, opium-smokers, and whore-mongers, are exterminated. A host united and governed by such rigid rules is a mighty moral miracle. The spectacle is, in point of interest, second only to the wonderful revolution that attended the first planting of Christianity in India. Dr Medhurst relates a very striking address delivered by one of Tae-Ping Wang's followers in the Mission Chapel at Shanghae. After a discourse on the sin and folly of idolatry by that missionary, the man rose, and in a bold and fearless style harangued the people, heartily seconding all that Dr Medhurst had said :—"What is the use of you Chinese going on to burn incense, and candles, and gilt paper, which, if your idols really required, it would only shew their covetous disposition ; just like the mandarins who seize men by the throat, and, if they will not give money, squeeze them severely ; but if they will, they only squeeze them gently." He then went on to inveigh against prevailing vices, particularly against opium-smoking :—"But you must be quick, for Tae-Ping Wang is coming, and he will not allow the least infringement of his rules—no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offences against the commandments of God are punished by

him with the severest rigour, while the incorrigible are beheaded. Therefore, repent in time."

But let us inquire more particularly into the religious tenets of these new Christians. Here we shall find much that is cheering and encouraging. It appears, then, in the *first* place, that their profession of the Christian religion is entirely original and spontaneous. They have voluntarily, and of their own accord, thrown off the incubus of their ancient idolatries and native superstitions. In the entire absence of any foreign agency stimulating them to such a course, they have abandoned their hereditary religion, and become worshippers of the true God. In this they have been actuated by no sordid motives. No human influence has been at work among them. No missionary has ever been seen in their camp. No native teacher is connected with them. Their leader has himself indoctrinated the mighty host that follows him into the Christian faith. In this light they are an object of intense interest; and who can help wondering whereunto this thing will grow? It reminds us of one of the islands in the South Seas becoming Christianized in the absence of all the missionaries and native Christians,—the entire body of the people voluntarily destroying their idols, and almost unanimously embracing Christianity. Well may we here exclaim,—“What hath God wrought!” Such a remarkable phenomenon as this that we now behold,—a large army of people emerging from heathenism, of themselves espousing the worship

of the true God, and waging war against idolatry,—has probably never before been witnessed since the world began.¹ How little of the agency of man has there been in all this, such agency as we might have supposed was absolutely needed ! If this work be of God, it cannot come to nought. But whatever may be the issue of the present contest, the impulse communicated from the leader to the minds of his followers will doubtless spread and extend itself far and wide throughout China.

Secondly, it appears that the religion which they have embraced is undoubtedly the Christian faith, and that, notwithstanding some errors both in doctrine and practice, the position which they have already reached is such as to fill us with profound astonishment. They believe in only One God, “whose name is Jehovah,” an omnipresent Spirit, the Creator of heaven and earth, man, and all things. They found their belief of this fundamental point,—*first*, on the teaching of the Old Testament, part of which they have in their possession ; and, *secondly*, they adduce the ancient practice of China, from their oldest writings, in support of this article of their new faith. In so doing, their witness is true ; for in their most ancient records there is frequent mention made of Shang-Te, the Supreme Ruler.

¹ It is pleasing to find that a writer in the Quarterly Review for December 1853, pursues a similar strain of reflection, with some additional illustrations, but it can hardly be necessary to add, that the above was written before I had seen the article referred to.

His worship has, however, in later times, been neglected, or mixed with that of other beings. In a late letter, Dr Legge says on this point:—"The corruption of pure monotheism dates from an early period. We find it greatly prevalent in the three dynasties to which the rebels make their appeal, but they anticipate this bar to their argument, and admit that so early as the twenty-sixth century before Christ, in the time of the emperor Shaou-haou, the impish devil got men into his toils, and led them to worship other beings besides God. The consequence of this was, that during the three dynasties (B.C. 2204-220) 'there was some confused associating of evil spirits with the Supreme Being.' " They hold the unity and supremacy of God, and they have already begun practically to shew the strength and sincerity of their belief in Divine Providence. They have swept away, with one stroke of the pencil, all distinction of days into lucky and unlucky, in their calendar. The newly published Chinese almanacks, circulating in the Christian camp, are entirely freed from all this heathenish nonsense. What they say on this subject, in one of their translated publications, is as follows:—"These were nothing but artful devices of the devil, by which he led men astray. We have expunged them all. Years, months, and days, succeed each other according to the arrangement of our heavenly Father. They are all lucky, all good. How should there be the distinction among them of good and bad? Why should one day be to be chosen above

another? Let a man reverence, with a true heart, the great God, the supreme Lord, our heavenly Father. Then will he enjoy the watchful care of heaven, and he may hope for success in his undertakings, whensoever they may be commenced."

An examination of their own statements and reasonings on the worship of the true God, awakens in us the liveliest interest and surprise. In one of their publications, "The Book of the Religious Precepts of the Tae-Ping Dynasty," it is said, "Who has ever lived in the world without offending against the commands of Heaven? But, until this time, no one has ever known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man, and, from henceforth, whoever repents of his sins in the presence of the great God, and avoids worshipping depraved spirits, practising perverse things, or transgressing the divine commands, may ascend to heaven, and enjoy happiness, for thousands and myriads of years, in pleasure and delight, with dignity and honour, world without end." In answer to the objection, that the emperor alone has the right to worship God, it is thus reasoned:—"Those whose minds have been deluded by the devil object, and say, that the great God is only to be worshipped by sovereign princes. But we wish you to know, that the great God is the universal Father of all men throughout the world. Sovereigns are those of his children whom he clothes with power, but the good are those of his children who most resemble him ;

while the common mass are still his children, though steeped in ignorance, and the violent and oppressive are his disobedient children. If you still think that sovereigns alone are allowed to worship the great God, we beg to ask you, whether the parents of one family regard only their eldest son, and whether they require filial respect and obedience from him alone?" Further, they adduce facts from ancient Chinese history, to prove that other men besides emperors have acceptably worshipped the true God. "Do you not remember how Ching-Tang, afterwards the head of the Shang dynasty, was at first but a prince of the empire, and yet he revered the great God? Also, how Wan-Wang, from whom sprung the founder of the Chow dynasty, was himself but a western lord, and yet he intelligently served the great God? Neither of these worthies filled the station of sovereign when they paid their adorations to the great God. If it were true that the great God could only be worshipped by the head of the state, Ching-Tang and Wan-Wang must have erred in adoring him; and if they erred in adoring him, why did the great God regard Ching-Tang with favour, and exalt him from the station of a prince to be sole ruler of the empire, and give laws to the nine provinces? And why did the great God regard Wan-Wang with favour, and cause him who was only a western lord to obtain two-thirds of the empire, until his son Woo-Wang ascended the throne of China?" All this is well argued. Finally, in answer to the objection, that to worship the great

God is to imitate foreigners, they say this is erroneous. "China has its histories, which are open to investigation. The Tae-heo classic says, that 'before the Shang dynasty had lost the sympathies of the people, their ancestors were invited to do the honours at the sacrifices to the great God.' Mang-tsze (Mencius) says, 'Although a man be ever so vile, if he goes through the proper fastings and ablutions, he may sacrifice to the great God.' The Book of Odes says, 'Wan-Wang intelligently served the great God, and enjoyed an unwonted degree of happiness.' It also says, 'Ching-Tang honoured God.' The Historical Classic says, 'I, Ching-Tang, fear the great God, and do not dare to neglect correcting the disobedient.' The Book of Diagrams says, 'The ancient kings invented music, in order to promote virtue, and they especially performed it before the great God.' Now, if you say that we are following foreigners, we beg to ask whether all these worthies followed the foreigners? The fact is, that the important duty of worshipping the great God, in the early ages of the world, several thousand years ago, was alike practised both by Chinese and foreigners. But the various nations in the west have practised this duty up to the present time, while the Chinese practised it only up to the Tsin and Han dynasties, since which time they have erroneously followed the devil's ways. Mang-tsze says, that 'truth is one;' hence Chinese and foreigners ought together to practise the great duty of worshipping God."

The following passage, translated from one of their published books, entitled "Odes for Youth," is a good compendium of Christian doctrine, and shows the general correctness of their Christianit y

"Jesus, his heir-son,
God sent in former time,
And, to redeem us from sin, he willingly gave up his life;
His merit is first of all to be acknowledged.
On the cross he suffered.
The sorrowing clouds darkened the sun.
The honourable, noble, Child of heaven
Died for you, sons of men.
After his resurrection, he again ascended to heaven,
Where in glory he grasps universal power.
If we know to rely on him,
We shall be saved, and ascend to high heaven."

The style of this piece sufficiently shews that it has not been taken from any missionary source, nor even from the New Testament. It is perfectly original, although the writer has probably been assisted in its composition by vague recollections of former missionary teaching.

Another publication, "The Trimetrical Classic," says, "The great God, out of pity to mankind, sent his first-born Son, to come down into the world. His name is Jesus, the Lord and Saviour of men, who redeems them from sin by the endurance of extreme misery. Upon the Cross they nailed his body, where he shed his precious blood, to save all mankind. Three days after his death he rose from the dead, and during forty days he discoursed on heavenly things." A commentary on the Ten Commandments has been issued. Hymns have been

published. A liturgy has been composed, containing forms of prayer for morning and evening, a form to be observed in seeking forgiveness of sins, a prayer to be observed in time of sickness and affliction, a prayer in undertaking any work, a funeral service, a form of thanksgiving at meals, a thanksgiving after child-birth, and a prayer which may be called a marriage-service. Further, numerous odes have been published,—on the duties of fathers and mothers, sons and daughters, daughters-in-law, elder brothers and younger brothers, elder sisters and younger sisters, husbands and wives; besides metrical rules on the management of the heart, the eyes, the ears, the mouth, the hands, and the feet.

Their practice, moreover, is in harmony with their new principles. All the soldiers in the camp are commanded to worship the true God morning and evening. They must learn the Ten Commandments, and are enjoined to repeat a doxology. The doxology is as follows :—

“ Praise God, our holy and heavenly Father,
Praise Jesus, the holy Lord and Saviour of the world,
Praise the Holy Spirit, the sacred Intelligence,
Praise the Three Persons who united are one God.”

This, however, is confessedly a missionary production, and has been recognized as such. I knew it ten years ago at Hong-Kong, and Hung-sew-tsenen, probably found it in some Christian tracts which he may have received and studied. The following are the rules enjoined upon the host when encamped :—
“ You must reverently honour the commands of

heaven. You must thoroughly learn the Ten Commandments, the doxology, the forms for morning and evening worship, and for saying grace, and also all the proclamations and instructions that may be issued. You must exercise your hearts to do good. You must not smoke opium nor drink wine. You must be just and harmonious. You must not hide the faults of one another through feelings of kindness, according with those in an inferior position, and being disobedient to your officers." Further, they are earnestly called to wrestle with all their moral strength against the devil and his wiles.

Their published books are full of exhortations to contend against Satan and his imps, and to withstand his temptations. Their opinions of the devil are very odd and original. "Satan," they say, "with red malicious eye, is the old serpent, which God made in the beginning, when he created heaven and earth, and which has been changed into this impish monster. He is able to transform himself seventeen or eighteen times, and is the same with the dragon of the eastern sea. He is the head of all imps and fiends, ever bent on the seduction of men's souls. He clutches men, and carries them down to the eighteen-storied hell, to learn of him, and to serve him, and be abused by him." Yet, they go on to say, the devil is but a poor creature after all. He has no real power. He can do nothing against God. If men, instead of "stretching out their necks" to him, would

boldly do battle, they might make a speedy end of him, and therefore all should unite and beat the old serpent to death. Finally, they have already acquired a character for unbending truthfulness, and this is something very different from the Chinese character in general. A native, who acted as guide to some Englishmen on their visit to Nan-king, said of the insurgents, "They are men of their word. If they say they will give you twenty blows of a bamboo, make your mind easy, they will not stop short at nineteen."

It must, in candour, be admitted that they have fallen into some errors, from the defective amount of their Christian knowledge. For instance, they allow polygamy, which, besides being an old Chinese custom, they think is sanctioned by the example of Abraham, and other Scripture names with which they are familiar. They also, on certain solemn occasions, present sacrifices of slain animals, rice, fruits, and tea—three cups, one to each person in the Trinity—not, however, it is believed, in the sense of propitiatory sacrifices, but merely as thank-offerings. They have been familiar with such customs from their earliest years in China. And besides, from their reading of sacrifices presented to the True God in that portion of the Old Testament which it is known that they have in their hands, it is not at all to be wondered at that they have fallen into this error. Fuller instruction on these points will doubtless correct their errors.

Thirdly, they are not only Christians, but Pro-

testant Christians. Protestant missions have been freely permitted, and in full operation in China, only for the last twelve years, while Romish missions have been there for more than two hundred years. But there is no infusion of Popery in the tenets which the new Christians hold. The Popish priests have had no hand whatever in the new movement. All that is religious in it is purely Protestant in its character. For this we are bound to give God thanks, and we cannot but rejoice in it exceedingly. The proof is not only negative, that is, that there is no tinge of Popish errors or Popish practices amongst them, but positive also. They have the Ten Commandments as we have them,—not the mutilated form of these commandments universally taught to Popish converts in China. In catechisms and missals which I have seen in the Chinese language, the Second Commandment—prohibiting the making of images, and bowing down to them, is struck out, and the Tenth Commandment is divided into two, to make up the number of ten, just as it is in catechisms in European languages. The patriots, however, possess the whole of the Ten Commandments. Further, the very name by which they designate the Divine Being, shows conclusively that they have not been influenced by Romish teaching. The Pope, many years ago, decided against the use of the term, Shang-Te, and commanded the adoption of a new term Teen-Choo, or Heaven's Lord. Many eminent Jesuit missionaries contended strenuously for the use of Shang-Te,

but their arguments were overborne by the influence of their rivals. The cause went against them, and now the Roman Catholic religion is known throughout China as the Teen-Choo-Keaou, or the sect of Heaven's Lord. It cannot but be regarded as a fortunate thing that the Pope should have decided in favour of a term before unknown to the Chinese, and left to us by far the best term for God. The earlier Protestant missionaries used a word different from both, namely, Shin, which signifies Spirit. But they began ultimately to use Shang-Te, Supreme Ruler, as the best, and a native Chinese term for the one Supreme Being. All the later English missionaries now use this term. The patriots, therefore, in preferring and using it too, shew very plainly that they regard it not only as the clearest and best by which to express the idea of the Divine Being, but also that they esteem it as being the term authorized by their first Protestant teachers, and sanctioned by the most ancient Chinese records. Still further, the Roman Catholic priests themselves confess that this movement has not arisen in connection with them or their converts. The genius of Popery is more favourable to old despotisms than to popular movements. In fact, so great is their dread of the movement, and so great the difference between the doctrines which these new Protestant Christians hold and those of Popery, that the priests have actually forbidden their followers to join in worship with the insurgents. And lastly, they have shewn their detestation of the

idolatrous practices of the Roman Catholics, by throwing down and demolishing the images of the Virgin Mary, and the images of saints, in Popish churches. Intense commotion has thus been excited among the Papists in China. We cannot but admit that the zeal of these new Christians has, in this instance, outrun their discretion, and degenerated into intolerance. But what good movement has ever begun in the world which Satan has not tried to mar? May we not, at all events, see in this fact the position of antagonism which these warlike neophytes have at once assumed against Popery, and all other superstitions?

Their Christianity presents some other strange features. The liberty which they have taken with the Word of God in adding to the seventh commandment—putting its irreverence aside—shews indeed such a bold genius for legislation, that we cannot help wishing them success in their enterprise. Some of the hymns which they sing in camp are certainly curious. For instance, witness the following:—

“ You worship a block of wood ;
It has eyes, but cannot behold you ;
Ears, but cannot hear you ;
We beg to ask how long it is since you took leave of
your reason ?”

Among ourselves we have the hymn laudatory, the hymn hortatory, and even the hymn minatory; but it was reserved for these Chinese Christians to hit upon the hymn sarcastic. We ought indeed to

be prepared for much grotesqueness and imperfection in their Christianity.

Detached portions of the Old Testament, and only one book of the New Testament, have hitherto been circulating amongst them. Imperfect tracts, of native composition, have been the principal source of information, to the host at large, concerning Christianity. Considering, therefore, that only fragments of the Word of God, a few books and tracts, together with recollections of missionary instruction, constitute the entire amount of their knowledge, the wonder is that they have fallen into so few errors, and that they so strictly practise Christian duty, so far as they know it. By the authority of the chief, no secular work is permitted on the Sabbath-day. The people assemble to sing hymns, to repeat the prayers of the liturgy, and to listen to the discourses of their leaders. These chiefs, in this respect, resemble the officers in Cromwell's army, who harangued their soldiers, each at the head of his regiment. Dr Taylor says, that in passing through the streets of Chin-keang-foo, on his way to the residence of the chief there, he heard the sound of people chaunting, and on inquiring what it meant, was told that it was the hour of morning worship, and that what he heard was the voice of the people praising God. It is pleasing, too, to notice the reverence with which they speak of the Scriptures, as the Word of God. They have learned to regard them as possessing Divine authority. They are not ashamed, therefore, on consulting the Word of God

for additional light, to acknowledge the errors into which they fall, and, when they think they have committed offences against the Divine honour, publicly to correct them. A remarkable instance of this appears in an edict, concerning the names which are to be employed exclusively to designate the Divine Being. Some of the Wangs or Kings, in their camp, had been called for some time by a title, which the leader has begun to think should be given to God only. He, therefore, orders its discontinuance, and acknowledges his guilt in the previous sanction of it.

The intelligence lately brought down from Nanking, by the French steamer *Cassini*, to Shanghai, is of great interest and importance. The followers of Tae-Ping Wang at Nanking are now upwards of a million, all under the most complete organization. Besides these forces, he has two large armies in the field, and immense flotillas of boats. The Imperialists themselves are beginning to think that it is the will and the decree of heaven, that he should now obtain the empire. But the most important fact that has lately become known, is that Tae-Ping Wang has published three books of the Old Testament and one of the New Testament. Genesis, Exodus, and Numbers, have appeared as Vols. I., II., and IV.; and the Gospel of Matthew, as Vol. I.; thus intimating that it is his intention to proceed systematically with the publication of the entire Scriptures, and that he means to take upon himself the task of circulating the Word of God throughout the

empire. Dr Medhurst says, "On the title-page of every book of Scripture is this notification :—'A new edition, published in the third year of the Tae-Ping Dynasty.' Around the title the imperial arms are emblazoned, and on the first page there is a large red stamp, four inches square, stating that the book is given out by imperial authority. Reckoning the four books of Genesis, Exodus, Numbers, and Matthew, the portions of Scripture issued by the Insurgents already exceed in bulk all the rest of their publications put together ; and when the whole of the Bible appears, the amount of Scriptural truth will be tenfold that of their own imaginations. The gentlemen who visited Nanking in the *Cassini* state, that Tae-Ping Wang has four hundred printers in his employment, and that he superintends their work himself. They also state, that last summer he held a literary examination, at which he allowed only those candidates to pass who were proficient in the books he had issued. And they further inform us, that new editions of the Confucian Classics are coming out, altered and corrected to suit the views entertained by Tae-Ping Wang. If this project be carried through, we may anticipate that Christ will supplant Confucius at no very distant period ; and as a proficiency in the Christian Scriptures will be demanded as the stepping-stone to literary fame, while the Chinese Classics are purged of every idolatrous allusion, we shall soon have Scriptural knowledge diffused through the population, and moulding the mind of China."

The proposal of the British and Foreign Bible Society to undertake the printing of a million copies of the New Testament, to be circulated in China at the present time, has been hailed with unmixed satisfaction by the British public. The call for additional contributions to its jubilee funds for carrying this purpose into effect has been promptly responded to. The sum required was about £16,000 ; but nearly double this amount has been realized. It is pleasing also to learn that the same society has resolved on printing immediately 50,000 copies of the entire Bible. Orders have been sent out to China to proceed with the work. They will be printed with the small font of Chinese types lately finished at Hong-Kong. In China, labour is cheap, and paper is also cheap. A copy of the New Testament will thus cost only fourpence. The newest and most perfect version of the Scriptures, recently executed by the missionary delegates at Shanghae, will be adopted. It is remarkable, that no sooner has that work been finished, than God, in his providence, has opened "a wide door and effectual" for its immediate and extensive distribution. The style of this revised version is exceedingly chaste, elegant, and faithful to the original ; and when Tae-Ping Wang and his followers perceive that the sense is identical, and that it is more idiomatic than the old version, which he has reprinted, he will no doubt speedily transfer to it the imprimatur of his authority, and command it to be received as the most correct copy of the Word of God. When the

Hermes was at Nanking, two copies of the new version were presented to one of the chiefs, and were received, we are told, with great joy and gratitude.

It is possible that the progress of their arms may be arrested. Reverse and defeat may follow their past triumphs. The political cause in which they are engaged, is certainly a just one. They have an undoubted right to drive the Tartar invaders from their country. But their conduct is marked by extravagances, which are calculated to excite our apprehensions. A bloody and furious extermination of their enemies follows every victory. Cannon are fired off when Tae-Ping Wang says his prayers. The host that follows him, it is feared by some, are looking to him, even as they look to Jesus Christ himself. This would be, indeed, a natural error to a Chinese. I recollect very well asking an intelligent scholar, in what light they really regarded their emperor, and his reply was, 'in the same light in which we regarded Christ.' The name of both is nearly the same. Teen-tsze, or Heaven's Son, has been the authorized designation of their emperors for ages. The new Christians, therefore, sometimes profanely speak of God commissioning his Son—that is, the new emperor—to slay the Tartars, and to propagate the true doctrines. And when Tae-Ping Wang speaks, as he sometimes does, of Jesus Christ as his elder brother, it is in a different sense from that in which sober-minded Christians employ the same language. We cannot help, therefore, entertaining some anxiety

respecting the result. God may refuse to own the movement, and bless it with success. Let us hope, and pray that good may come out of it. And, in the mean time, whilst the Chinese mind is in a state of fusion, let us exert ourselves to stamp upon it correct impressions of Divine truth. Let us not be contented with a desultory and unsystematic distribution of Bibles and tracts. But let schools be built, and colleges be founded—let systems of preaching and gathering in of converts to churches be organized—let fluent, experienced, and talented missionaries, accompanied by intelligent native preachers, be despatched to headquarters, and—let every exertion be made to direct the zeal, and correct the errors, of the new Christians.

There cannot be a doubt, that if the new movement succeeds, China will be thrown open, throughout its length and breadth, to the efforts of Protestant Missionaries. The former exclusive policy of the Tartar dynasty will be entirely reversed by the new government. Every facility will be afforded for the extension of trade and commerce, and for the dissemination of the gospel. From the belief of the new Christians in one universal Father and Lord of all, they have been led to view foreign nations in a light entirely new to the Chinese mind. "Speak," they say, "of the world according to its divisions, and we have all the separate nations; speak of it as a whole, and it is one family. The great God is the universal Father of all under heaven. China is under his government and care ;

foreign nations are the same. There are many men under heaven, but all are brothers. There are many women under heaven, but all are sisters. Why should we continue the selfish practice of setting a boundary here and a limit there? Why indulge the wish to devour and consume one another?" These noble and liberal sentiments are carried practically out by them. Their visitors at Nanking were saluted by them as "foreign brethren," and our ships, they said, were welcome to come up the Yang-tsze, and trade with them. Thus there is every prospect of China being ere long fully opened to our commerce—to our curiosity—to the influences of foreign science and civilization,—and, above all, to the elevating and purifying influence of Christianity.

The movement is big with hope. When Dr Morrison went to China, half a century ago, he was asked by some one, if he expected to make an impression on the Chinese? "No," he replied, "but I expect that God will." The pious expectation is now realized. Christians have long laboured under anxiety and apprehension at the portentous strength in which Chinese idolatry had apparently entrenched itself. They wondered how and when it was to be overthrown. But, lo! within two short years China is shaken to its centre by a religious, and a Christianly religious movement. God has taken the work into his own hand. The strongholds of idolatry have been successfully assailed; but not by might, nor by power, but by God's Spirit. Not

unto us, then, but unto thy name, O Lord, be glory. The name of Jesus has, in these days in which we live, been made known for the first time to the hundreds of millions of China. The hope of heavenly blessedness has been proclaimed, and salvation through Jesus Christ held out, by the self-ordained preachers of Christianity, to their countrymen. Though but recently themselves idolaters, they now scoff at the worship of idols, and earnestly admonish their countrymen to believe in the One Living and True God. Soon, therefore, may we hope that the prophetic voice of apocalyptic vision may be heard resounding over a ransomed world, "Alleluia, for the Lord God Omnipotent reigneth. The kingdoms of this world *are become* the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

NOTE ON THE SANITARY CONDITION OF CHINA.

The health of Chinese towns and cities is very remarkable. Their freedom from epidemics is a matter of wonder to travellers. Europeans especially are astonished at it, considering the densely crowded state of these cities, the narrowness of the streets, and the filthy habits of the people. There are, of course, numerous diseases amongst them, such as ague, fevers, and small pox. But the number of aged and venerable persons is very striking. Ophthalmic diseases abound, and are supposed to arise partly from the rice diet of the people. Cutaneous disorders originate in their want of cleanliness, and the dyspepsia so common amongst them is undoubtedly owing to the indigestible articles of food which they so largely use, such as salted fish, and even salted cabbage and other vegetables. But the remarkable thing about China is, that there are no such raging pestilences as typhus and cholera known in the country. Devastating plagues are merely matter of history among them. Cholera, so common and so fatal in India, is unheard of in China. It has been known among the British shipping,

at Whampoa, but not among the Chinese, or on the shores of China itself.

An explanation of this phenomenon may perhaps be found in the fact, that great quantities of gunpowder are frequently being fired off and expended in every Chinese town and village. The air thus becomes loaded and charged with nitre. Another agent in purifying the atmosphere may probably be found in the great quantities of sandalwood incense constantly being burnt by the Chinese. No foreigner can have walked through the streets of a Chinese town without being struck with the heavy odour of this incense, and with the vapour of gunpowder. The antiseptic influence which they exercise upon the atmosphere may counteract the noxious smells and effluvia everywhere abounding. On certain occasions the people seem to be incessantly burning powder balls and pastes, and firing off crackers, squibs, and rockets. In the dead of the night even, the deep boom of some immense cracker is heard exploding, breaking the slumbers of a city, and startling everybody from repose. For several days at the Chinese New Year especially, the ear is unceasingly deafened with such noises; and, after the festivities are over, immense quantities of rubbish, the refuse of the crackers, are gathered together and conveyed away as manure. The people delight in these uproarious noises and gunpowder demonstrations. They engage in them partly for amusement, partly from superstitious motives, and partly from a desire to please the gods. The consequence, however, is, that the atmosphere becomes greatly impregnated with the smell of gunpowder. Every morning and evening, too, in every house, in every boat on the rivers, in every temple, at the gate-way of every street in every town and village, at every road-side shrine, and under every venerable tree, the object of the village pride, incense sticks are kept burning, and, in most of these places, sending forth their perfume by night and by day. So that the idolatry of the Chinese probably produces at least some wholesome sanitary effects. The householders in my neighbourhood at Canton called on me one day to subscribe towards the driving away of the ghost of a poor diseased beggar who had lain down in the street and died. This was proposed to be effected by the firing of crackers over the spot. Whether the gunpowder thus expended had the effect of expelling the ghost or not, at all events it must have had the effect of purifying the air of a closely confined street, and of driving away the demons of pestilence and disease. Were the experiment tried amongst ourselves, probably the health of our towns would be improved. If the gunpowder consumed on the battle-fields of Europe were burnt in the lanes and streets of its large towns and cities, and other necessary precautions of a sanitary nature adopted, perhaps cholera and typhus would soon be as little known among us as among the Chinese.

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